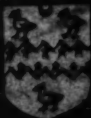


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June 1671

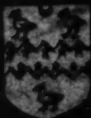


FRANCIS QUARLE

Ætatis Suæ 52

Pr

John Home, Esq.  
June 1671



FRANCIS QUARLE

Ætatis Suæ 52

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# ENCHIRIDION:

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Containing

INSTITUTIONS,

DIVINE { Contemplative,

{ Practical,

{ Ethical,

MORAL { Occasional,

{ Political.

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WRITTEN

BY

FRA. QUARLES.

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LONDON,

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in St. Paul's Church-yard, 1693.

Hankels' Auction Mr. 15, 1917 \$ 1.90

To the glorious Object of our expectation, CHARLES Prince  
of WALES.

Sir,

**W**Hen Subjects bring Presents  
to their Princes, 'tis not be-  
cause their Prince wants them,  
but that Subjects want better ways to  
expresse the bounty of their unknown  
affections; I know Your Highnesse  
wants not the best means that all the  
World affords, to ground and perfect  
You in all those Princely Qualities,  
which befits the hopeful Son of such a  
Royal Father; yet the boldnesse of my  
zeal is such, that nothing can call back  
mine Arm, or stay the progresse of my  
Quill, whose emulous desire comes short  
of none in the expressions of most loyal  
and unfeign'd affection. To which end,  
I have presum'd to consecrate these few  
lines to Your illustrious Name, as Ru-  
diment,

## The Epistle Dedicatory.

diments to ripen (and they will ripen) with Your growing youth, if they but feel the Sunshine of your gracious eye. My service in this subject were much too early for Your Princely view, did not Your apprehension as much transcend the greenesse of your years; the forwardnesse of whose spring thrusts forth these hasty leaves. Your Highnesse is the expectation of the present Age, and the point of future hopes: and cursed be he that both with Pen and Prayers, shall not be studious to advantage such a high priz'd Blessing: live long our Prince: and when Your Royal Father shall convert His Regal Diadem into a Crown of Glory, inherit his Vertues with his Throne, and prove another Phoenix to succeeding generation: So

Pray'd for, and Prophesied,

B Y,

Your Highnesse most Royal,  
and most hum ble Servant,  
FRA. QUARLES.



T O

## The Reader.

**A**LL Rules are not Calculated for the Meridian of every State. If all Bodies had the same Constitution; or all Constitutions the same Alterations; and all Alterations the same Times, the Emperick were the best Physician. If all States had the same Tempers and Distempers, and both the same Conservatives, and the same Cures, Examples were the best directions, and Rules digested from those Examples, were even almost infallible. The Subject of Policy is Civil Government; the Subject of that Government is Men; the Variableness of those Men dis-absolutes all Rules, and limits all Examples. Expect not therefore, in these, or any of the like nature, such impregnable Generals, that no Exceptions can shake. The very Discipline of the Church establish'd, and confirm'd by the infallible choice, is not tyed to all Times, or to all Places. What we here present you

### *The Epistle to the Reader.*

with, as they are no *Rocks* to build perpetuity upon, so they are not *Rocks* to split Belief upon : It is less danger to rely upon them than to neglect them : Nor let any think (in these Pamphleting Dayes, and Audacious Times of unlicens'd *Paſquels*) I secretly reflect upon Particulars, or look through a *Mask* upon the Passage, of these Distempered Times ; Far be it off from my Intention, or your Imaginations : My true Ambition is to present these few *Political Observations* to the Tender youth of my Thrice-Hopeful Prince, which, like an Introduction, may lead Him to the Civil Happiness of more Refined Dayes, and Ripen Him in the Glorious Vertues of His Renowned Father, when Heaven, and the Succeeding Age, shall style Him with the Name of **CHARLES** the Second.

A Table

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## *Enchiridion.*

Cent. I.

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### CHAP. I.

**P**iety and Policy, are like *Martha* and *Mary*, Sisters : *Martha* fails, if *Mary* help not ; and *Mary* suffers, if *Martha* be idle : Happy is that Kingdom where *Martha* complains of *Mary* ; but most happy where *Mary* complies with *Martha* ; Where Piety and Policy go hand in hand, there War shall be just, and Peace honorable.

CHAP.

## CHAP. II.

**L** Et not civil discords in a forreign Kingdom, encourage thee to make invasion. They that are factious among themselves, are jealous of one another, and more strongly prepar'd to encounter with a common Enemy: Those whom civil commotions set at variance, foreign Hostility reconciles. Men rather affect the possession of an inconvenient good, than the possibility of an uncertain better.

## CHAP. III.

**I** F thou hast made a Conquest with thy Sword, think not to maintain it with thy Scepter: Neither conceive that new favours can cancel old injuries: No Conqueror sits secure upon his new got Throne, so long as they subsist in power, that were



were dispoil'd of their possessions by his Conquest.

## CHAP. IV.

**L**Et no price nor promise of Honour bribe thee to take part with the Enemy of thy natural Prince : Assure thy self whoever wins, thou art lost : If thy Prince prevail, thou art proclaimed a Rebel, and branded for death ; If the Enemy prosper, thou shalt be reckoned but as a meritorious Traytor, and not secure of thy self : He that loves the Treason, hates the Traytor.

## CHAP. V.

**I**F thy strength of parts hath rais'd thee to eminent place in the Commonwealth, take heed thou sit sure : If not, thy fall will be the greater : As Worth is fit matter for Glory, so Glory is a fair mark for Envy. By  
how

Cent. 1.

*Eneiridion.*

how much the more thy Advance-  
ment was thought the Reward of  
Desert; by so much thy fall will ad-  
minister matter for disdain: it is the  
ill fortune of a strong brain, if not  
to be dignifi'd as meritorious, to be  
deprest as dangerous.

## CHAP. VI.

**I**T is the duty of a Statesman, speci-  
ally in a free State, to hold the  
Common-wealth to her first frame of  
Government, from which the more  
it swerves, the more it declines:  
which being declin'd, is not com-  
monly reduced without that extre-  
mity, the danger whereof, rather ru-  
ines than rectifies. Fundamental Al-  
terations, bring in evitable Perils.

## CHAP. VII.

**T**Here be three sorts of Govern-  
ment; Monarchical, Aristocra-  
tical

tical, Democratical; and they are apt to fall three several wayes into ruine: The first by Tyranny; the second by Ambition; the last by Tumult. A Common-wealth grounded upon any one of these, is not of long continuance; but wisely mingled, each guard the other, and make that Government exact.

## CHAP. VIII.

**I** Et not the proceedings of a Captain, though never so commendable, be confin'd to all Times: As these alter, so must they: If these vary and not they, ruine is at hand: He least fails in his design, that meets Time in its own way: And he that observes not the Alterations of the Times, shall seldom be victorious but by chance: but he that cannot alter his course according to the Alterations of the Times shall never be a Conquerer: He is a wise Com-

Commander; and only he, that can discover the change of Times, and changes his proceedings according to the Times.

## CHAP. IX.

**I**F thou desire to make War with a Prince, with whom thou hast formerly ratified a league; assail some Ally of his, rather than himself: If he resent it, and come, or send in aid, thou hast a fair Gale to thy desires: If not, his infidelity in not assisting his Ally, will be discovered: Hereby thou shalt gain thy self advantage, and facilitate thy designs.

## CHAP. X.

**B**Efore thou undertake a War, let thine eye number thy forces, and let thy judgement weigh them: if thou hast a rich Enemy, no matter how

how poor thy Souldiers be, if courageous and faithfull : Trust not too much the power of thy Treasure, for it will deceive thee, being more apt to expose thee for a Prey than to defend thee : Gold is not able to find good Souldiers ; but good Souldiers are able to find out Gold.

## CHAP. XI.

**I**F the Territories of thy Equal enemy are situated far South from thee, the advantage is thine, whether he make offensive or defensive war : If North, the advantage is his : Cold is lesse tolerable than Heat : This is a friend to Nature, that an enemy.

## CHAP. XII.

**I**T is not only uncivil, but dangerous for Souldiers, by reproachfull words, to throw disgrace upon the Enemy. Base Terms are Bellows

to

Cent. 1.

*Enchiridion.*

to a flaking Fury, and Goads to quicken up revenge in a fleeing Foe: He that objects Cowardize against a failing enemy, adds spirit to him, to disprove the aspersion, at his own cost: It is therefore the part of a wise Souldier to refrain it; or of a wise Commander to punish it.

### CHAP. XIII.

**I**T is better for two weak Kingdoms rather to compound an injury (though to some loss) than seek for satisfaction by the Sword; lest while they two weaken themselves by mutual blows, a third decide the Controversie to both their Ruines. When the Frog and the Mouse could not take up the quarrel, the Kite was Umpire.

CHAP.

## CHAP. XIV.

**L**ET that Common-wealth which desires to flourish, be very strict both in her punishments, and Rewards, according to the merits of the Subject, and offence of the Delinquent : let the Service of the Deserver be rewarded, lest thou discourage Worth; and let the Crime of the offender be punish'd, lest thou encourage Vice : the neglect of the one weakens a Common-wealth; the omission of both ruines it.

## CHAP. XV.

**I**T is wisdom for him that sits at the Helm of a settled State, to demean himself toward his Subjects at all times so, that upon any evil accident, they may be ready to serve his occasion : He that is only gracious at the approach of a danger,  
will

Cent. 1. *Enchiridion.*

will be in danger, when he expects deliverance.

## CHAP. XVI.

**I**N all designs, which require not as sudden execution, take mature deliberation, and weigh the conveni-  
ents, with the inconvenients, and then resolve; after which, neither delay the execution, nor bewray thy intention. He that discovers himself till he hath made himself Master of his desires, lays himself open to his own Ruine, and makes himself prisoner to his own tongue.

## CHAP. XVII.

**L**iberality in a Prince is no Vertue, when maintained at the Subjects unwilling Cost. It is less reproach, by miserableness, to preserve the popular love, than by liberality to deserve the private thanks.

CHAP.



## CHAP. XVIII.

**I**T is the excellent property of a good and wise Prince, to use War as he doth Physick, carefully, unwillingly, and seasonably; either to prevent approaching dangers, or to correct a present mischief, or to recover a former loss. He that declines Physick till he be accosted with the danger, or weakned with the disease, is bold too long, and wise too late. That Peace is too precise, that limits the justness of a War to a Sword drawn, or a Blow given.

## CHAP. XIX.

**L**ET a Prince that would beware of Conspiracies, be rather jealous of such whom his extraordinary favours have advanced, than of those whom his pleasure hath discontented; These want means to

A P B execute

Cent. I.

*Enchiridion.*

execute their pleasures ; but they have means at pleasure to execute their desires : Ambition to Rule is more vehement, than Malice to Revenge.

CHAP. XX.

**B**Efore thou undertake a War, cast an impartial Eye upon the Cause : If it be just, prepare thy Army ; and let them all know, they fight for God and thee : It adds fire to the spirit of a Souldier, to be assured, that he shall either prosper in a fair War, or perish in a just Cause.

CHAP. XXI.

**I**F thou desire to know the power of a State, observe in what correspondence it lives with her neighbouring State. If She make Alliance with the Contribution of Monny, it is an evident sign of weakness :

they  
cute  
le is  
Re-  
nesse : If with her valour, or repute  
of forces ; it manifests a native  
strength : It is an infallible sign of  
power, to sell friendship, and of  
weakness to buy it : That which is  
bought with Gold, will hardly be  
maintained with steel.

## CHAP. XXII.

War  
n the  
thy  
they  
s fire  
e af-  
per in  
Cause  
IN the calmes of Peace it is most  
requisite for a Prince, to prepare  
against the storms of War, both  
Theorically, in reading Heroick Hi-  
stories ; and Practically, in main-  
taining Martial discipline : Above all  
things, let him avoid idleness, as the  
bane of Honour, which in Peace, in-  
disposes the Body ; and in War, ef-  
feminates the Soul : He that would  
be in War victorious, must be in  
Peace laborious.

## CHAP. XXIII.

**I**F thy two neighbouring Princes fall out, shew thy self, either a true Friend, or a fair Enemy; It is indiscretion to adhere to him whom thou hast least cause to fear, if he vanquish: *Neutrality* is dangerous, whereby thou becomest a necessary Prey to the Conquerour.

## CHAP. XXIV.

**I**T is a great argument of a Princes wisdom, not only to chuse, but also to prefer wise Counsellors: and such are they, that seek less their own advantages than his, whom wise Princes ought to reward, lest they become their own Carvers; and so, of good Servants, turn bad Masters.

## CHAP.

## CHAP. XXV.

**I**T much conduces to the dishonour of a King, and the illfare of his Kingdom, to multiply Nobility, in an over-proportion to the Common people: Cheap Honour darkens Majesty; and a numerous Nobility, brings a State to necessity.

## CHAP. XXVI.

**I**T is very dangerous to try experiments in a State, unless extreme necessity be urgent, or popular utility be palpable: It is better for a State to connive a while at an inconvenience, than too suddenly to rush upon a Reformation.

## CHAP. XXVII.

**I**F a valiant Prince be succeeded by a weak Successour, he may for

a while, maintain a happy State, by the remaining vertue of his glorious Predecessor : But if his life be long, or dying he be succeeded by one less valiant than the first, the Kingdom is in danger to fall to ruine. That Prince is a true Father to his Country, that leaves it the rich inheritance of a brave Son : When *Alexander* succeeded *Philip*, the World was too little for the Conqueror.

## CHAP. XXVIII.

**I**T is very dangerous for a Prince or Republick, to make continual practice of cruel exaction : For, where the Subject stands in sense, or expectation of evil, he is apt to provide for his safety, either from the evil he feels, or from the danger he fears; and growing bold in Conspiracy, makes Faction; which Faction is the Mother of Ruine.

## CHAP. XXIX.

**B**E careful to consider the good, or ill disposition of the people towards thee upon ordinary occasions: if it be good, labour to continue it, if evil, provide against it: As there is nothing more terrible than a dissolute Multitude without a Head, so there is nothing more easie to be reduc'd; (if thou canst endure the first shock of their fury,) which if a little appeas'd, every one begins to doubt himself, and think of home, and secure themselves, either by Flight, or Agreement.

## CHAP. XXX.

**T**Hat Prince who stands in fear more of his own people, than Strangers, ought to build Fortresses in his Land: But he that is more afraid of Strangers than his own Peo-

Cent. 1. - *Enchiridion.*

ple, shall build them more secure in the affections of his Subjects.

CHAP. XXXI.

**C**ARRY a watchful Eye upon dangers before they come to ripeness, and when they are ripe, let loose a speedy hand : He that expects them too long, or meets them too soon, gives advantage to the evil : Commit their beginnings to *Argus* his hundred Eyes, and their ends to *Briareus* his hundred Hands, and thou art safe.

CHAP. XXXII.

**O**F all the difficulties in a State, the Temper of a true Government most felicifies and perpetuates it : Too sudden Alterations distemper it. Had *Nero* turned his Kingdom as he did his Harp, his Harmony had been more honourable, and his Reign more prosperous. CHAP.



## CHAP. XXXII.

**I**F a Prince, fearing to be assail'd by a foreign Enemy, hath a well-arm'd people, well addrest for War, let him stay at home, and expect him, there : But if his subjects be unarm'd, or his Kingdom unacquainted with the stroke of War, let him meet the enemy in his Quarters. The farther he keeps the War from his own Home, the less danger. The Seat of War is alwayes miserable.

## CHAP. XXXIV.

**I**T is a necessary wisdom for a Prince to grow in strength, as he encreases in Dominions : it is no less virtuous to keep, than to get : Conquests not having power answerable to their greatness, invite new Conquerours to the ruine of the old.

## CHAP. XXXV.

**I**T is great prudence in Statesmen, to discover an inconvenience in the birth; which, so discovered, is easie to be suppress'd: But if it ripen into a Custom, the sudden remedy thereof, is often worse than the disease: in such a Case, it is better to temporize a little, than to struggle too much. He that opposes a full-ag'd inconvenience too suddenly, strengthens it.

## CHAP. XXXVI.

**I**F thou hast Conquer'd a Land, whose Laws & Language differs not from thine, change not their Laws and Taxes, and the two Kingdoms will in a short time incorporate, and make one body: But if the Laws and Language differ, it is difficult to maintain thy Conquest; which that thou

thou may'st the easier do, observe three things : First, to live there in person, (or rather send Colonies :) Secondly, to assist the weak inhabitants, and weaken the mighty : Thirdly, to admit no powerful Foreigner to reside there : Remember *Lewis* the thirteenth of *France* : how suddenly he took *Milan*, and how soon he lost it.

CHAP. XXXVII.

**I**T is a gracious wisdom in a Prince, in Civil Commotions, rather to use *Subtlety* than *Phlebotomy*; and better to breath the distemper by a wise delay, than to correct it with too rash an Onset : It is more honourable, by a slow preparation to declare himself a gracious Father, than by a hasty War to appear a furious Enemy.

## CHAP. XXXVIII.

**I**T is wisdom in a Prince in fair weather to provide for Tempests: he that so much relies upon his peoples faith, to neglect his owne preparation, discovers more confidence than wisdom: He that ventures to fall from above, with hopes to be catch'd below, may be dead e'r he come to ground.

## CHAP. XXXIX.

**H**E that would reform an intent State in a free City, buys convenience with a great danger: To work this Reformation with the less mischief, let such a one keep the shadows of their ancient Customs, though in substance they be new: Let him take heed when he alters the natures of things, they bear at least the ancient names. The Com-

Common people, that are naturally impatient of innovations, will be satisfied with that which seems to be as well as that which is.

## CHAP. XL.

**U**Pon any difference between foreign States, it is neither safe nor honourable for a Prince, either to buy his Peace, or to take it up at interest: He that hath not a sword to command it, shall either want it, or want Honour with it.

## CHAP. XLI.

**I**T is very requisite for a Prince, not only to weigh his designs in the flower, but likewise in the fruit: He is an unthrif of his honour that enterprizes a design, the falling wherein may bring him more disgrace, than the success can gain him Honour.

## CHAP. XLII.

**I**T is much conducive to the happiness of a Prince, and the security of his State, to gain the hearts of his Subjects: They that love for fear, will seldom fear for love: it is a wise Government which gains such a eye upon the Subject, that he either cannot hurt, or will not: But that Government is best and most sure, when the Subject joys in his obedience.

## CHAP. XLIII.

**L**Et every Souldier Arm his mind with hopes, and put on courage: Whatsoever disaster falls, let not his heart sink. The passage of providence lies through many crooked ways: A despairing heart is the true Prophet of approaching evil: His actions may weave the webs of Fortune, but not break them.

CHAP.

## CHAP. XLIV.

**I**T is the part of a wise Magistrate to vindicate a man of power, or State-employment, from the malicious scandals of the giddy-headed multitude, and to punish it with great severity: Scandal breeds Hatred; Hatred beget Division; Division makes Faction, and Faction brings Ruine.

## CHAP. XLV.

**T**He strongest Castles a Prince can build, to secure him from Domestick Commotions, or Foreign Invasions, is in the hearts of his Subjects; And the means to gain that strength is, in all his actions to appear for the publick good, studious to conceive, and resolute to perform.

CHAP.

## CHAP. XLVI.

**A** Kingdom is a great building, whose two main supporters are the Government of the State, and the Government of the Church: It is the part of a wise Master, to keep those Pillars in their first posture, irremoveable: If either fail, it is wisdom rather to repair it, than remove it: He that pulls down the old, to set up a new, may draw the Roof upon his head, and ruine the Foundation.

## CHAP. XLVII.

**I**t is necessary Wisdom in a Prince to encourage in his Kingdom, *Manufacture, Merchandise, Arts, and Arms*: In *Manufacture* lye the *Vital Spirits* of the Body Politique: In *Merchandise*, the *Spirits Natural*: In *Arts* and *Arms*, the *Animal*: If either of these languish, the Body droops:



droops : As these flourish, the body flourishes.

## CHAP. XLVIII.

**T**Rue Religion is a Setler in a State, rather than a Stickler ; While she confirms an establish'd Government, she moves in her own Sphear : But when she endeavours to alter the old, or to erect a new, she works out of her own Vineyard ; When she keeps the Keys, she sends Showers of Milk : But when she draws the Sword, she sails in Seas of Blood : Labour therefore to settle Religion in the Church ; and Religion shall settle Peace in thy Land.

## CHAP. XLIX.

**I**F thou entertain any Foreign Souldiers into thine Army, let them bear thy Colours and be at thy Pay, lest they interest their own Prince :

Prince: Auxiliary Souldiers are the most dangerous: A foraign Prince needs no greater invitation to seize upon thy City, than when he is required to defend it.

## CHAP. L.

**B**E cautious in undertaking a design, upon the report of those that are banished their Country, lest thou come off with shame, or loss, or both. Their end expects advantages from thy Actions; whose miseries lay hold of all opportunities, and seek to be redrest by thy ruine.

## CHAP. LI.

**I**F thou Endeavour'st to make a Republique in a Nation where the Gentry abounds, thou shalt hardly prosper in that design: And if thou would'st erect a Principality in a Land, where there is much equality

ty of people, thou shalt not easily effect it. The way to bring the first to pass, is to weaken the Gentry: The means to effect the last, is to advance and strengthen ambitious, and turbulent Spirits; so that being placed in the midst of them, their forces may maintain thy power; and thy favour may preserve their ambition: Otherwise there shall be neither proportion nor continuance.

## CHAP. LII.

**I**T is more excellent for a Prince to have a provident Eye for the preventing future mischiefs, than to have a potent Arme for suppressing present evils: Mischiefs in a State are like Hectique Feavers in a Body: In the beginning hard to be known, but easie to be cured; but, let it alone a while, it becomes more easie to be known, but more hard to be cured.

## CHAP. LIII.

**I**F a Kingdom be apt to Rebellion, it is wisdom to preserve the Nobility and Commons at variance: Where one of them is discontented, the danger is not great: The Commons are flow of motion, if not quickned with the Nobility; the Nobility is weak of power, if not strengthened by the Commons: Then is danger, when the Commonalty troubles the water, and the Nobility steps in.

## CHAP. LIV.

**I**T is very requisite for a Prince to have an Eye that the Clergy be elected, and come in, either by collation from him, or particular Patrons, and not by the People; and that their power hold dependance upon home, and not foreign Authority: It is dangerous in a Kingdom, where the *Crosses* receive not their Power from a Regal Sword)

CHAP.

## CHAP. LV.

**I**T is a perilous weakness in a State to be slow of resolution in the time of War : To be irresolute in determination is both the sign, and the ruine of a weak State: Such affairs attend not Time : Let the wise Statesman therefore abhor delay, and resolve rather what to do, than advise what to say : Slow deliberations are Symptoms, either of a faint Courage, or weak Forces, or false Hearts.

## CHAP. LVI.

**I**F a Conquerer hath subdued a Country, or a City abounding with pleasures, let him be very circumspect to keep himself, and his Soldiers temperate. Pleasures being effeminacy ; and effeminacy fore-runs ruine : Such conquests, without blood or sweat, sufficiently do revenge themselves upon their intemperate Conquerours.

CHAP

## CHAP. LVII.

**I**T is an infallible sign of approaching ruine in a Republike, when Religion is neglected, and her establish'd Ceremonies interrupted: Let therefore that Prince that would be potent, be pious, and that he may punish looseness the better, let him be religious. The joy of *Jerusalem* depends upon the peace of *Sion*.

## CHAP. LVIII.

**L**Et that Prince that desires full Sovereignty, temper the greatness of too potent a Nobility: A great and potent Nobility quickens the people, but presses their fortunes: It adds Majesty to a *Monarch*, but diminishes his power.

## CHAP. LIX.

**I**T is dangerous for a Prince to use ambitious *Natures*, but upon necessity,

cessity, either for his Wars, or to be Screens to his dangers, or to be Instruments for the demolishing insolent greatness: And that they may be the less dangerous, let him chuse them rather out of mean births, than noble; and out of harsh natures, rather than plausible. And always be sure to ballance them with those that are as proud as they.

## CHAP. LX.

**L**ET Princes be very circumspect in the choice of their Counsellours, chusing neither by the greatness of the beard, nor by the smoothness of the face; let him be wise, but not crafty: active, without private ends: couragious without malice; religious, without faction: secret, without fraud: one better read in his Princess business, than his nature: and a Riddle only to be read above.

## CHAP. LXI.

**I**N a mixt *Monarchy*, if the *Hierarchy* grow too absolute, it is wisdom in a Prince, rather to depress it, than suppress it : All alterations in a fundamental Government bring apparent dangers, but too sudden alteration threatens inevitable ruine. When *Aaron* made a Moulten Calf, *Moses* altered not the Government, but reprov'd the Governour.

## CHAP. LXII.

**B**Efore thou build a Fortress, consider to what end : if for resistance against the Enemy, it is useless ; a valiant Army is a living Fortress : If for suppressing the Subject, it is hurtful : it breeds jealousies, and jealousies beget hatred : If thou hast a strong Army to maintain it, it adds nothing to thy strength : if thy Army be weak, it conduces much to thy danger :



danger : The surest Fortrefe is the hands of thy Souldiers, and the safest Citadel is the hearts of thy Subjects.

## CHAP. LXIII.

**I**T is a Princely Alchymie, out of a necessary War, to extract an honourable Peace; and more beseeming the Majesty of a Prince, to thirst after Peace, than Conquest : Blessedness is promis'd to the Peace-maker; not to the Conqueror. It is a happy State, whose Prince hath a peaceful hand, and a martial heart, able both to use Peace, and to manage War.

## CHAP. LXIV.

**I**T is a dishonourable thing for a Prince to run in debt for State-service; but to pay it in the pardon of a Criminal Offence, is most dangerous. To cancel the faults of Subjects, with their deserts, is not only

the Symptom of a disordered Commonwealth, but also of her Ruine.

## CHAP. LXV.

**L**Et not a Commander be too forward to undertake a War, without the person of his Prince: It is a thankless employment, where mischief attends upon the best success; and where (if a *Conquerour*) he shall be in danger, either through his own ambition, or his Princes suspicion.

## CHAP. LXVI.

**I**T is a great oversight in a Prince, for any respects, either Actively, or Passively, to make a Foreign Kingdom strong. He that gives means to another to become powerful, weakens himself, and enables him to take the advantage of his own weakness.

## CHAP. LXVII.

**W**Hen the humours of the people are stirr'd by discontent, or popular grief, it is wisdom in a Prince to give them moderate liberty to evaporate : He that turns the humour back too hastily, makes the wound bleed inwardly, and fills the body with malignity.

## CHAP. LXVIII.

**I**F having levyed an Army, thou findest thy self too weak, either through the want of Men or Money; the longer thou delayest to fight, the greater thy Inconvenience grows : If once thy Army falls asunder, thou certainly lovest by thy delay : where hazarding thy fortunes betimes, thou hast the advantage of thy men, and mayst by fortune winne the day : It is less dishonour

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to be overcome by force, then by flight.

CHAP. LXIX.

IT is the part of a wise Commander in Wars, either Offensive or Defensive, to work a necessity of fighting into the breasts of his Soldiers: Necessity of action takes away the fear of the Act, and makes bold Resolution the favourite of Fortune.

CHAP. LXX.

Clemency and mildness is most proper for a Principality, but reservedness & severity for a Republick; but moderation in both: excess in the one breeds contempt; in the other hatred, when to sharpen the first, and when to sweeten the last, let time and occasion direct thy judgment.

CHAP.

by

## CHAP. LXXI.

IT is very requisite for a Prince that desires the continuance of Peace, in time of Peace to encourage, and respect his Commanders: when brave Spirits find neglect to be the effect of quiet times, they devise all means to remove the Cause, and by suggesting inducements to new Wars, disturb and unsettle the old Peace, buying private honour with publick danger.

## CHAP. LXXII.

BE not covetous for priority in advising thy Prince to a doubtful attempt, which concerns his State: if it prosper, the Glory must be his; if it fail, the dishonour will be thine: when the Spirit of a Prince is stopped in the discharge, it will recoil and wound the first adviser.

## CHAP. LXXIII.

**I**F being the Commander of an Army, thou espiest a gross and manifest error in thine Enemy, look well to thy self, for treachery is not far off: He whom desire of victory binds too much, is apt to stumble at his own Ruine.

## CHAP. LXXIV.

**I**T is the height of a provident Commander not only to keep his own designs indiscoverable to his Enemy; but likewise to be studious to discover his: He that can best do the one, and nearest guess at the other, is the next step to a Conqueror. But he that falls in both, must either ascribe his Overthrow to his own folly, or his victory to the hand of Fortune.

CHAP.

## CHAP. LXXV.

**I**F thou be ambitious of Honor and yet fearful of the canker of honor, Envy; so behave thy self, that opinion may be satisfied in this, that thou seekest Merit, and not fame; and that thou attributest thy preferment rather to Providence than thy own Vertue; honour is a due debt to the deserver; and whoever envied the payment of a debt? a just advancement is a providential act; and whoever envied the act of Providence?

## CHAP. LXXVI.

**I**T behoves a Prince to be very circumspect before he make a league: which, being made, and then broke, is the forfeiture of his Honour: He that obtains a Kingdom with the rupture of his faith, hath gain'd the glory of a Conquest, but lost the honour of a Conquerour.

## CHAP. LXXVII.

**L** Et States that aim at greatness, beware lest new Gentry multiply too fast, or grow too glorious; where there is too great a disproportion betwixt the Gentry and the common Subject, the one grows insolent, the other slavish : When the body of the Gentry grows too glorious for a Corslet, there the heads of the vulgar wax too heavy for the Helmet.

## CHAP. LXXVIII.

**U** Pon the beleaguering of a City, let the Commander endeavour to take from the Defendants, all scruples which may invite them to a necessity of defence : whom the fear of slavery necessitates to fight, the boldness of their resolution will disadvantage the assailants, and diffici-  
litate their design : Sense of necessity justifies the War, and they are hopeful in  
their



their Arms, who have no other hope but in their Arms.

## CHAP. LXXIX.

**I**T is good for States & Princes ( if they use ambitious men for their advantage ) so to order things, that they be still progressive, rather than retrograde : When ambitious men find an open passage, they are rather busie than dangerous ; and if well watch'd in their proceedings, they will catch themselves in their own snare, and prepare a way for their own destruction.

## CHAP. LXXX.

**O**F all Recreations, Hunting is most proper to a Commander ; by the frequency whereof, he may be instructed in that necessary knowledge of situation, with pleasure ; which, by earnest experience, would

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be dearly purchas'd. The Chase is a fair resemblance of a hopeful War, proposing to the pursuer a flying Enemy.

CHAP. LXXXI.

**E**Xpect the Army of thy Enemy on plain and easie ground, & still avoid mountainous and rocky places, and strait passages, to the utmost of thy power : it is not safe to pitch any where, where thy forces cannot be brought together : he never deserv'd the name of a good Gamester, that hazards his whole Rest, upon less than the strength of his whole Game.

CHAP. LXXXII.

**I**T matters not much whether in Government thou tread the steps of severe *Hannibal*, or gentle *Scipio*, so thy actions be honourable, and thy life vertuous : both in the one, and the other, there is both defect and

and danger, if not corrected, and supported by the fair repute of some extraordinary endowments : No matter whether black or white, so the Steed be good.

## CHAP. LXXXIII.

**I**T is the safest way in a Martial expedition, to commit the main charge to one : Companions in command, beget confusions in the Camp: When two able Commanders are joyn'd in equal Commission, each is apt to think his own way best, and by mutual thwarting each other, both give opportunity to the Enemy.

## CHAP. LXXXIV.

**I**T is a high point of Providence in a Prince to observe popular Sects in their first rise, and with a severe hand, to nip them in the Bud : But being once full ag'd, it is wisdom, not to oppose them with too strong

a hand; left in suppressing one, there arise two : a soft current is soon stopped ; but a strong stream resisted, breaks into many, or overwhelms all.

## CHAP. LXXXV.

**I**T makes very much to thy advantage to observe strictly the National vertues, and vices and humours of foreign Kingdoms, whereby the times past shall read useful Lectures to the times present: He that would see what shall be, let him consider what hath been.

## CHAP. LXXXVI.

**I**F, like *Manlius*, thou command stout and great things, be like *Manlius*, stout to execute great commands : It is a great blemish in Sovereignty, when the Will roars, and the Power whispers: If thou canst not execute as freely as thou command'st command no mote than what thou mayest as freely execute. CHAP.

## CHAP. LXXXVII.

**I**F one Prince desire to obtain any thing of another, let him if occasion will bear it ) give him no time to advise: Let him endeavour to make him see a necessity of sudden resolution, and the danger either of denial or delay; He that gives time to resolve, gives leasure to deny, and warning to prepare.

## CHAP. LXXXVIII.

**L**Et not thine Army at the first encounter be too prodigal in her assaults, but husband her strength for a dead list: When the Enemy hath abated the fury of his first heat, let him then feel thou hast reserved thy Forces for the last blow; so shall the honour he hath gained by his valour increase the glory of thy Victory: Fore-games, when they prove, are speediest; but after-games, if wisely play'd, are surest.

CHAP.

## CHAP. LXXXIX.

**I**T is very requisite for a Prince to keep the Church always in proportion to the State. If the Government of the one be *Monarchical*, and the other *Democratical*, they will agree, like Metal joyned with Clay, but for a while. Durable is that State, where *Aaron* commands the people, and where *Moses* commands *Aaron*; but most happy in the continuance, where God commands both.

## CHAP. XC.

**L**ET not the Covetousnesse of a Captain purloyn to his own use, or any way bereave his Souldiers of any profit due unto their service; either in their means, or spoils: Such injuries (being quickn'd by their dayly necessities) are never forgot: What Souldiers earn with the hazard of their lives, (if not enjoy'd) prophesies an overthrow in the next Battel.

CHAP.

## CHAP. CXI.

**I**F a Prince expect vertuous Subjects;  
let his Subjects have a vertuous  
Prince; so shall he the better punish  
the vices of his degenerate Subjects;  
so shall they truly prize vertue, and  
follow it, being exemplified in their  
Prince.

## CHAP. CXII.

**I**T is the property of a wise Com-  
mander, to cast an eye rather upon  
Actions, than upon Persons; and ra-  
ther to reward the Merits of Men,  
than to read the Letters of Ladies; He  
that for favour, or reward, prefers a  
worthlesse Souldier, betrayes a King-  
dom, to advance a Traytor.

## CHAP. XCIII.

**W**Here Order and Fury are  
well acquainted, the War  
prosperes,

prosper, and Souldiers end no lesse men than they begun: Order is quickened by Fury, and Fury is regulated by Order: But where order is wanting, Fury runs her own way, and being an unthrif of its own strength, failing in the first assault cravens; and such, beginning more than Men, end lesse than Women.

## CHAP. XCIV.

IT is the quality of a wise Commander, to make his Souldiers confident of his wisdom, & their own strength: If any danger be, to conceal it; if manifest, to lessen it: Let him possess his Army with the justness of the War, and with a certainty of the Victory. A good cause makes a stout heart, and a strong arm. They that fear an overthrow, are half conquered.

CHAP.



## CHAP. XCV.

**I**T is requisite in a General, to mingle Love with the severity of his Discipline: They that cannot be induced to fear for Love, will never be enforced to love for Fear: Love opens the heart, fear shuts it: That encourages, this compells; And Victory meets encouragement, but flees compulsion.

## CHAP. XCVI.

**I**T is the part of a well advised State, never to entrust a weighty service, unto whom a noted injury, or dishonour hath been done; He can never be zealous in performance of service, the height of whose expectation, can rather recover a lost Name, than gain a fresh Honour.

## CHAP. XCVII.

**T**Hree ways there be to begin a Repute, and gain Dignities in a Common-

Common-wealth. The first, by the vertue of glorious Parents, which, till thou degenerate too much, may raise thee upon the wings of Opinion. The second is, by associating with those, whose Actions are known eminent. The third, by acting some Exploit, either publick or private, which in thy hand hath proved honourable. The two first may miss being founded on Opinion: the last seldom fails, being grounded upon Evidence.

## CHAP. XCVIII.

**I**F thou art call'd to the Dignity of a Commander, dignify thy Place by thy Commands: And that thou mayest be the more perfect in commanding others, practice upon thy self. Remember thou art a Servant to the Publick weal, and therefore forget all Private Respects, either of Kin or Friend. Remember thou art a Champion for a Kingdom, forget therefore all Private Affections, either

ther of Love or Hate. He that would do his Country right, must not be too sensible of a personal wrong.

## CHAP. XCIX.

IT is the part of a wise Commander to read Books not so much as Men, nor Men so much as Nations. He that can discern the inclinations, conditions, and passions of a Kingdom, gains his Prince a great advantage both in Peace and War.

## CHAP. C.

And you, most High and Mighty Princes of this lower World, who at this intricate & various game of War, vye Kingdoms, and win Crowns, and by the death of your renowned Subjects, gain the lives of your bold-hearted Enemies; Know, there is a *Quo Warranto*, whereto you are to give account of your Eye-glorious actions, according to the righteous rules of sacred justice: How  
war-

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*Enshiridion.*

warrantable it is to rend Imperial Crowns from off the Sovereign heads of their too weak Possessors; or to snatch Scepters from out the conquered hand of Heavens annointed Majesty, and by your vast ambitions, still to enlarge your large Dominions, with Kingdoms ravisht from their natural Princes, judge you? O let your brave designs, and well-weighed actions, be as just as ye are glorious; and consider, that all your Wars, whose ends are not to defend your own Possessions, or to recover your Dispossessions, are but Princely Injuries, which none but Heaven can right. But where necessity strikes up her hard Alarms, or wrong'd Religion beats her zealous Marches, Go on, and prosper, and let both Swords and Stratagems proclaim a Victory, whose nois'd Renown may fill the World with your eternal Glory.

*The End of the First CENTURY.*

To



To the fair Branch of  
growing Honour, and true  
Vertue, Mrs. *ELIZABETH*  
*USHER*, only Daughter and  
Heir apparent to the most  
Reverend Father in God,  
*JAMES*, Arch-Bishop of  
*Armagh*, Lord Primate  
of all *Ireland*,  
His Grace,

SWEET LADY,

I Present Your fair hands with this  
my Enchiridion; to begin a new  
Decade of our blest Accompt: If  
it adde nothing to Your well-in-  
structed Knowledge, it may bring  
me what to Your well-disposed Re-  
membrance:

## The Epistle Dedicatory.

membrance : If either, I have my end,  
and You my endeavour. The service  
which I owe, and the affection which I  
bear Your most Incomparable Parents,  
challenges the utmost of my ability;  
wherein, if I could light You but the  
least step towards the happiness You  
aim at, how happy should I be? Go  
forward in the way which You have  
chosen; wherein if my Hand cannot  
lead You, my Heart shall follow You;  
and where the weakness of my Power  
shews defect, there the vigour of my  
Will shall make supply.

Who am Covetous  
of Your Happiness,  
in both Kingdoms  
and Worlds,

FRA: QUARLES.



## *Enchiridion.*

**Cent. 2.**

### **CHAP. I.**

**A** Promise is a child of the understanding and the will: the understanding begets it, the will brings it forth: he that performs it, delivers the mother: he that breaks it, murders the child. If it be begotten in the absence of the understanding, it is a Bastard, but the child must be kept. If thou mistrust thy understanding, promise not; if thou hast promised, break it not: it is better to maintain a Bastard than to murder a child.

**CAAP.**

## CHAP. II.

**C**harity is a naked Child, giving honey to a Bee without wings : naked, because excuseless and simple; a Child, because tender and growing; giving honey, because hony is pleasant and comfortable; to a Bee, because a Bee is laborious and deserving, without wings, because helpless and wanting. If thou deniest to such, thou killest a Bee; if thou givest to other than such, thou preservest a Drone.

## CHAP. III.

**B**efore thy undertaking of any design, weigh the glory of thy action with the danger of the attempt; if the glory out-weigh the danger, it is cowardize to neglect it; if the danger exceed the glory, it is rashness to attempt it; if the ballances stand poiz'd, let thy own Genius cast them.

CHAP.



## CHAP. IV.

**W**ould'st thou know the lawfulness of the action which thou desirest to undertake? let thy devotion recommend it to divine blessing: if it be lawful, thou shalt perceive thy heart encouraged by thy prayer: if unlawful, thou shalt find thy prayer discourag'd by thy heart. That action is not warrantable, which either blushes to beg a blessing, or having succeeded, dares not present thanksgiving.

## CHAP. V.

**I**F evil men speak good, or good men evil of thy conversation, examine all thy actions, and suspect thy self. But if evil men speak evil of thee, hold it as thy honour, and by way of thankfulness, love them but upon condition, that they continue to hate thee.

D

CHAP.

## CHAP. VI.

**I**F thou hope to please all, thy hopes are vain; if thou fear to displease some, thy fears are idle. The way to please thy self, is not to displease the best, and the way to displease the best, is to please the most: if thou canst fashion thy self to please all, thou shalt displease him that is *All in All*.

## CHAP. VII.

**I**F thou neglectest thy love to thy neighbour, in vain thou professest thy love to God: for by thy love to God, the love to thy neighbour is begotten; and by the love to thy neighbour, thy love to God is nourished.

## CHAP. VIII.

**T**Hy Ignorance in unrevealed Mysteries, is the Mother of a saving Faith; and thy understanding in

in revealed Truths, is the Mother of a sacred Knowledge : understand not therefore that thou mayest believe, but believe that thou mayest understand : Understanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

## CHAP. IX.

**P**Ride is the Ape of Charity, in show, not much unlike, but somewhat fuller of action. In seeking the one, take heed thou light not upon the other : they are two Parallels : never but asunder : Charity feeds the poor, so does Pride : Charity builds an Hospital, so does Pride : in this they differ, Charity gives her glory to God, Pride takes her glory from Man.

## CHAP. X.

**H**AST thou lost thy money, and dost thou mourn? another lost

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it before thou hadst it ; be not troubled: perchance if thou hadst not lost it now, it had lost thee for ever : think therefore what thou rather hast escaped than lost : perhaps thou hadst not been so much thy own, had not thy mony been so little thine.

## CHAP. XI.

**F**Latter not thy self in thy faith to God; if thou want'st charity for thy neighbour, and think not thou hast charity for thy neighbor, if thou want'st faith to God; where they are not both together, they are both wanting, they are both dead, if once divided.

## CHAP. XII.

**B**E not too slow in the breaking off a sinful custome: a quick courageous resolution is better than a gradual deliberation in such a combat, he is the bravest Souldier, that  
lays

lays about him without fear or wit. Wit pleads, fear disheartens; He that would kill *Hydra*, had better strike off one neck than five heads: fell the Tree, and the Branches are soon cut off.

## CHAP. XII.

**B**E careful rather of what thou dost, than of what thou hast: for what thou hast is none of thine, and will leave thee at thy death, or thou the pleasure of it, in thy sickness. But what thou dost, is thine, and will follow thee to thy grave, and plead for thee, or against thee, at thy resurrection.

## CHAP. XIV.

**I**F thou enjoyest not the God of love, thou canst not obtain the love of God, neither until then canst thou enjoy a desire to love God, nor relish the love of God: Thy love to God is nothing but a faint reflection

Cent. 2.

*Enchiridion.*

of Gods love to thee : till he please to love thee, thy love can never please him.

## CHAP. XV.

**L**Et not thy fancy be guided by thine eye; nor let thy will be governed by thy fancy : thine eye may be deceived in her object, and thy fancy may be deluded in her subject: Let thy understanding moderate between thine eye, and thy fancy, and let thy judgement arbitrate between thy fancy and thy will, so shall thy fancy apprehend what is true : so shall thy will elect what is good.

## CHAP. XVI.

**E**Ndeavour to subdue as well thy irascible, as thy concupiscible affections : To endure injuries with a brave mind, is one half of the conquest, and to abstain from pleasing  
evils

evils with a couragious spirit is the other. The summ of all humanity, and height of moral perfection, is *Bear, and Forbear.*

## CHAP. XVII.

**I**F thou desire not to be too poor, desire not to be too rich : He is rich, not that possesse much, but he that covets no more : and he is poor, not that enjoys little, but he that wants too much: The contented mind wants nothing which it hath not : the covetous mind wants not only what it hath not, but likewise what it hath.

## CHAP. XVIII.

**T**He outward senses are the common Cinque-ports where every subject lands towards the understanding. The ear hears a confused noise, and presents it to the com-

mon sense. The common sense distinguishes the several sounds, and conveys it to the fancy. The fancy wildly descants on it. The understanding (whose object is truth) apprehending it to be musick, commends it to the judgment. The judgment severally and jointly examines it, and recommends it to the Will. The Will (whose object is good) approves it, or dislikes it; and the memory records it. And so in the other senses, according to their subjects. Observe this progress, and thou shalt easily find where the defect of every action lies.

## CHAP. XIX.

**T**He way to subject all things to thy self, is to subject thy self to Reason: Thou shalt govern many, if Reason govern thee: Would'st thou be crowned the Monarch of a little World? command thy self.



## CHAP, XX.

**T**Hough thou givest all thou hast for charity sake, and yet retainest a secret desire of keeping it for thy own sake, thou rather leavest it than forsakest it. He that hath relinquished all things, and not himself, hath forsaken nothing. He that sets not his heart on what he possesses, forsaketh all things, though he keep his possessions.

## CHAP. XXI.

**S**Earch into thy self before thou accept the ceremony of honour : If thou art a Palace, honour (like the Sun-bams) will make thee more glorious : If thou art a Dung-hill, the Sun may shine upon thee, but not sweeten thee. Thy Prince may give honour, but not make thee honourable.

## CHAP. XXII.

**E**Very man is a King in his own Kingdom. If Reason command, and Passion obey, his government speaks a good King: if thine inordinate affection rules, it shews a proud Rebel; which if thou destroy not, will depose thee. There is no mean between the death of a Rebel, and the life of a Prince.

## CHAP. XXIII.

**A** Vow, a Promise, and a Resolution, have all one object, only differ in respect of the persons to whom they are made. The first is between God and man. The second between man and man. The third between man and his own soul. They all bind, if the object be lawful, to necessity of performance: if unlawful, to the necessity of sin: they all take thee prisoner, if the object

ject be lawful, thy performance hath redeemed thee, if unlawful, blood and tears must ransom thee.

## CHAP. XXIV.

**I**F thou hast any business of consequence in agitation, let thy care be reasonable, and seasonable. Continual standing bent weakens the Bow, too hasty drawing breaks it. Put off thy cares with thy cloaths, so shall thy rest strengthen thy labour; and so shall thy labour sweeten thy rest.

## CHAP. XXV.

**W**Hen thy inordinate affections do flame towards transitory happiness, quench them thus: think with thy self, if my Prince should give me what honour he hath to bestow, or bestow on me; what wealth he hath to give, it could not stay with me, because it is transitory.

tory; nor I with it, because I am mortal. Then revise thy affections, and weigh them with their object, and thou wilt either confess thy folly, or make a wiser choice.

## CHAP. XXVI.

**W**ith three sorts of men enter no serious friendship: the ingrateful man; the multiloquious man; the coward: the first cannot prize thy favours; the second cannot keep thy counsel; the third dare not vindicate thy honour.

## CHAP. XXVII.

**I**F thou desire the time should not passe too fast, use not too much pastime: thy life in jollity blazes like a Tapour in the wind; the blast of honour wafts it, the heat of pleasure melts it; if thou labour in a painful calling, thou shalt be less sensible

sensible of the flux of Time, and  
sweetlier satisfied, at the time of  
Death.

## CHAP. XXVIII.

**G**Od is *Alpha* and *Omega*, in the  
great world; endeavour to make  
him so in the little world; make him  
thy Evening Epilogue, and thy Morn-  
ing Prologue; practice to make him  
thy last thought at night when thou  
sleepest; and thy first thought in the  
morning when thou awakest: so shall  
thy fancy be sanctified in the night,  
and thy understanding rectified in the  
day; so shall thy rest be peaceful, thy  
labours prosperous, thy life pious, and  
thy death glorious.

## CHAP. XXIX.

**B**E very circumspect in the choise  
of thy company. In the society  
of thine equals thou shalt enjoy  
more

Cent. 2. *Enchiridion:*

more pleasure; in the society of thy superiours thou shalt find more profit: to be the best in the company, is the way to grow worse: the best means to grow better, is to be the worst there.

CHAP. XXX.

**T**Hink of God (especially in thy devotion) in the abstract, rather than the concrete: if thou conceive him good, thy finite thoughts are ready to terminate that good in a conceiv'd subject; if thou think him great, thy bounded conceit is apt to cast him into a comprehensible figure: conceive him therefore, a diffused goodness without quality, and represent him an incomprehensible greatness without quantity.

CHAP. XXXI.

**I**f thou and true Religion be not as yet met, or met; unknown, by these

these marks thou shalt discover it. First, it is a Religion that takes no pleasure in the expence of blood. Secondly, it is a Religion whose Tenents cross not the Book of Truth. Thirdly, it is a Religion that takes most from the creature, and gives most to the Creator : if such a one thou meet with, assure thy self it is the right, and therefore profess it in thy life, and protect it to thy death.

## CHAP. XXXII.

**L**et anothers passion be a lecture to thy reason, and let the Shipwreck of his understanding be a Seamark to thy passion: so shalt thou gain strength out of his weakness; safety out of his danger; and raise thy self a building out of his ruines.

## CHAP. XXXIII.

**I**N the height of thy prosperity expect adversity, but fear it not; if it come

come not, thou art the more sweetly posselt of the happiness thou hast, and the more strongly confirmed; if it come, thou are the more gently disposselt of the happiness thou hadst, and the more firmly prepared.

## CHAP. XXXIV.

**T**O tremble at the sight of thy sin, makes thy faith the less apt to tremble: the Devils believe and tremble, because they tremble at what they believe; their belief brings trembling; thy trembling brings belief.

## CHAP. XXXV.

**A**uthology is the way to Theology: until thou seeft thy self empty, thou wilt not desire to be fill'd: he can never truly relish the sweetness of Gods mercy, that never tasted the bitterness of his own misery.

CHAP.



## CHAP. XXXVI.

**I**S any outward affliction fallen upon thee by a temporary loss? advise with thy self, whether it be recoverable or not: if it be, use all such lawful and speedy means (the violence and unseasonableness whereof may not disadvantage thee in the pursuit) to recover it; if not recoverable, endure with patience what thou canst not recure with pains: he that carnally afflicts his soul for the loss of a transitory good, casts away the kernal, because he hath lost the shell.

## CHAP. XXXVII.

**N**atural anger glances into the breasts of wise men, but rests in the bosom of fools: in them it is infirmity; in these, a sin: there is a natural anger; and there is a spiritual anger; the common object of that, is the person; of this, his vice: Be angry, but  
sin

CENT. 2.

*Enchiridion.*

fin not : He that is always angry with his sin, shall seldom sin in his anger.

CHAP. XXXVIII.

**I**F any hard affliction hath surprized thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it; if thou thankfully receive the message, he that sent it will discharge the messenger.

CHAP. XXXIX.

**A**Ll passions are good or bad, according to their objects: where the object is absolutely good, there the greatest passion is too little : where absolutely evil, there the least passion is too much : where indifferent, there a little is enough.

CHAP. XL.

**W**Hen thou dost evil that good may come thereby, the evil

is surely thine : if good should happen to ensue upon the evil which thou hast done ; the good proceeds from God ; if therefore thou do evil, thereby to occasionate a good, thou layest a bad foundation for a good building ; and servest the Devil that God may serve thee : where the end of evil is good in the intention, there the end of that good is evil in the execution.

## CHAP. · XLII.

**B**E as far from desiring the popular love, as fearful to deserve the popular hate ; ruine dwells in both : the one will hug thee to death, the other will crush thee to destruction : to escape the first, be not ambitious ; to avoid the second, be not seditious.

## CHAP. XLIII.

**W**Hen thou seest misery in thy brothers face, let him see mercy.

Cent. 2.

*Enchiridion.*

mercy in thine eye: the more the oyl  
of mercy is powr'd on him by thy  
pity, the more the oyl in thy Cruse  
shall be encreased by thy Piety.

### CHAP. XLIII.

**R**Ead not books alone, but men,  
and amongst them chiefly thy  
self: if thou find any thing question-  
able there, use the Commentary of a  
severe friend, rather than the gloss  
of a sweet-lip'd flatterer: there is  
more profit in a distasteful truth,  
than deceitful sweetnesse.

### CHAP. XLIV.

**I**F the opinion of thy worth invite  
any to the desire of thy acquaint-  
ance, yield him a respect sutable to  
his quality: too great a reservation  
will expose thee to the sentence of  
Pride; too easie access will condemn  
thee

thee to the censure of folly : things,  
too hardly endeavour'd , discourage  
the seeker : too easily obtain'd dispa-  
rage the thing sought for : too easily  
got, is lowly priz'd, and quickly lost.

## CHAP. XLV.

**W**Hen conveniency of time hath  
ripen'd your acquaintance, be  
cautious what thou say'st, and curte-  
ous in what thou dost : observe his  
inclination : if thou find him weight,  
make him thine own, and lodge him  
in a faithful bosom : be not rashly ex-  
ceptions, nor rudely familiar : the one  
will breed contention ; the other  
contempt.

## CHAP. XLVI.

**W**hen Passion is groundd upon  
Fancy, it is commonly but of  
short continuance : where the foun-  
dation

oundation is unstable, there the building is not lasting: he that will be angry for any cause, will be angry for no cause; and when the understanding perceives the cause vain, then the judgment proclaims the effect void.

### CHAP. XLVII.

**I**F thou desire to purchase honour with thy wealth; consider first how that wealth became thine: if thy labour got it, let thy wisdom keep it; if oppression found it, let repentance restore it: if thy parents left it, let thy vertues deserve it: so shall thy honour be safer, better, and cheaper.

### CHAP. XLVIII.

**S**IN is a *Basilisk*, whose eyes are full of venom, if the eye of thy soul see her first, it reflects her own poyson and kills her; if she see thy soul, unseen,

unseen, or seen too late, with her  
poyson she kills thee : since therefore  
thou canst not escape thy sin, let not  
thy sin escape thy observation.

## CHAP. XLIX.

**I**F thou expectest to rise by the  
means of him whom thy Fathers  
greatness rais'd from his service to  
court preferment, thou wilt be de-  
ceiv'd : for the more in-esteem thou  
art, the more sensible is He of what  
he was, whose former servitude will  
be chronicled by thy advancement,  
and glory obscured by thy greatness:  
however he will conceive it a dead  
service, which may be interpreted  
by thee, as a merited reward, rather  
than a meritorious benefit.

## CHAP. L.

**T**Rust not to the promise of a  
common swearer, for he that  
dare

Cent. 2.

*Enchiridion.*

dare sin against God, for neither profit nor pleasure, will trespass against thee for his own advantage. He that dare break the precepts of his Father, will easily be perswaded to violate the promise unto his Brother.

CHAP. LI.

**L**Et the greatest part of the news thou hearest be the least part of what thou believest, lest the greatest part of what thou believest be the least part of what is true. Where lies are easily admitted, the Father of lies will not easily be excluded.

CHAP. LII.

**D**eliberate long before thou consecrate a Friend; and when thy impartial judgement concludes him worthy of thy bosom, receive him joyfully, and entertain him wisely: impart



impart thy secrets boldly, and mingle thy thoughts with his : He is thy very self ; and use him so : if thou firmly think him faithful , thou mak'st him so.

## CHAP. LIII.

**A**S there is no worldly gain, without some loss , so there is no worldly loss without some gain. If thou hast lost thy wealth, thou hast lost some trouble with it ; if thou art degraded from thy honour, thou art likewise freed from the stroke of envie ; if sickness hath blurr'd thy beauty, it hath deliver'd thee from pride ; set the allowance against the loss, and thou shalt find no loss great. He loses little or nothing, that reserves himself.

## CHAP. LIV.

**I**F thou desire to take the best advantage of thy self (especially in matters where the fancie is most employ'd)

Cent. 2.

*Enchiridion.*

ploy'd) keep temperate diet, use moderate exercise, observe seasonable, and set hours for rest; let the end of thy first sleep raise thee from thy repose: Then hath thy body the best temper: Then hath thy soul the least incumbrance: Then no noise shall disturb thy ear; no object shall divert thine eye: Then, if thy sprightly fancy transport thee not beyond the common pitch, and shew thee not the *Magazin* of high invention, return thee to thy wanton bed, and there conclude thy self more fit to wear thy Mistresses Favour, than *Apollo's* Bays.

CHAP. LV.

**I**F thou art rich, strive to command thy mony, lest she command thee: if thou know how to use her, she is thy Servant, if not, thou art her Slave.

CHAP.

## CHAP. LVI.

**B**Ring thy Daughter a Husband of her own Religion, and of no hereditary disease; Let his wisdom outweigh his wealth: Let his parentage excel his person; and let his years exceed hers; let thy prayers recommend the rest to Providence: If he prove, thou hast found a Son; if not, thou hast lost a Daughter.

## CHAP. LVII.

**S**O use Prosperity, that Adversity may not abuse thee: if in the one, Security admits no fears; in the other, Despair will afford no hopes. He that in Prosperity can foretel a danger, can in Adversity foresee deliverance.

## CHAP. LVIII.

**I**F thy faith have no doubts, thou hast just cause to doubt thy faith; and if thy doubts have no hope, thou

hast just reason to fear despair; when therefore thy doubts shall exercise thy faith, keep thy hopes firm to qualify thy doubts; so shall thy faith be secured from doubts: so shall thy doubts be preserved from despair.

## CHAP. LIX.

**I**F thou desire to be truly valiant, fear to do any injury; He that fears not to do evil, is always afraid to suffer evil: He that never fears, is desperate; and he that fears always, is a coward: He is the true valiant man, that dares nothing but what he may, and fear nothing but what he ought.

## CHAP. LX.

**A**nger may repast with thee for an hour, but not repose with thee for a night: The continuance of Anger is Hatred, the continuance of Hatred turns Malice. That Anger is not warrantable which hath seen two Suns.

CHAP.

## CHAP. LXI.

**I**F thou stand guilty of oppression, or wrongfully possessest of anothers right; see thou make restitution before thou givest an Almes: if otherwise, what art thou but a Thief, and makest God thy Receiver.

## CHAP. LXII.

**W**Hen thou prayest for spiritual graces, let thy prayer be absolute; When, for temporal blessings, and a clause of Gods pleasure: in both, with faith, and humiliation; so shalt thou undoubtedly receive what thou desirest or more, or better. Never prayer rightly made, was made unheard; or heard, ungranted.

## CHAP. LXIII.

**H**E that gives all, though but little, gives much, because God looks not to the quantity of the gift, but to the quality of the Givers: He that

desires to give more than he can, hath  
equall'd his gift to his desire, and hath  
given more than he hath.

## CHAP. LXIV.

**B**E not too greedy in desiring  
riches, nor too eager in seeking  
them : nor too covetous in keeping  
them : nor too passionate in losing  
them: the first will possess thy soul of  
discontent; The second will dispos-  
sess thy body of rest; The third will  
possess thy wealth of thee; The last  
will dispossess thee of thy self : He  
that is too violent in the concupisci-  
ble, will be as violent in the irascible.

## CHAP. LXV.

**B**E not too rash in the breaking of  
an inconvenient custom: As it was  
gotten, so leave it by degrees. Danger  
attends upon too sudden alterations :  
He that pulls down a bad building by  
the great, may be ruin'd by the fall;  
But he that takes it down Brick by  
Brick,

Brick, may live to build a better.

## CHAP. LXVI.

**I**F thou desire that inestimable grace of saving faith, detest that insatiable vice of damnable, covetousness: It is impossible one heart (though never so double) should lodge both. Faith possesses thee of what thou hast not; Covetousness dispossesses thee of what thou hast: Thou canst not serve God unless Mammon serve thee.

## CHAP. LXVII.

**B**Eware of him that is slow to anger: anger when it is long in coming, is the stronger when it comes, and the longer kept. Abused patience turns to fury: when fancy is the ground of passion, that understanding which composes the fancy, qualifies the passion; But when judgment is the ground, the memory is the recorder.

## CHAP. LXVIII.

**H**E that professes himself thy open enemy, arms thee against the evil he means thee, but he that dissembles himself thy secret friend, strikes beyond caution, and wounds above cure; from the first, thou mayst deliver thy self: from the last, good Lord deliver thee.

## CHAP. LXIX.

**I**F thou hast wrong'd thy Brother in thought, reconcile thee to him in thought; if thou hast offended him in words, let thy reconciliation be in words; if thou hast trespassed against him in deeds, by deeds be reconciled to him: That Reconciliation is most kindly, which is most in kind.

## CHAP. LXX.

**N**ot to give to the poor, is to take from him: not to feed the hungry, if thou hast it, is the utmost  
of



of thy power to kill him: That therefore thou may'st avoid both sacrilege and murder, be charitable.

## CHAP. LXXI.

**S**O often as thou remembreſt thy ſins without grief, ſo often thou repeateſt thoſe ſins for not grieving: He that will not mourn for the evil which he hath done, gives earneſt for the evil he means to do: Nothing can aſſwage that fire which ſin hath made, but only that water which repentance hath drawn.

## CHAP. LXXII.

**L**OOK well before thou leap into the chair of honour: The higher thou climbſt, the lower thou falleſt: if vertue prefer thee, vertue will preſerve thee; if gold or flattery advance thee, thy honour is but placed upon the wheel of Fortune; when the wheel ſhall turn, thy honour falls, and thou remain'ſt an everlaſting

ing Monument of thy own ambitious folly.

## CHAP. LXXIII.

**W**E are born with our temptations : Nature sometimes presses us to evil, sometimes provokes us unto good; if therefore thou givest her more than her due, thou nourishest an enemy; if less than is sufficient, thou destroyest a friend: Moderation will prevent both.

## CHAP. LXXIV.

**I**F thou scorn not to serve Luxury in thy Youth, Chastity will scorn thy service in thy Age; and that the Will of thy green-years thought no vice in the acting, the necessity of thy gray hairs makes no Vertue in the forbearing. Where there is no Conflict, there can be no Conquest; where there is no Conquest, there is no Crown.

CHAP.

## CHAP. LXXV.

**T**hou didst nothing towards thy own Creation, for thou wert created for thy Creators glory; Thou must do something towards thy own Redemption, for thou wert redeemed for thy own good : He that made thee without thee, will not save thee without thee.

## CHAP. LXXVI.

**W**hen thy tongue and heart agree not in confession, that confession is not agreeable to Gods pleasure : He that confesses with his tongue, and wants confession in his heart, is either a vain man, or an hypocrite : He that hath confession in his heart, and wants it in his tongue, is either a proud man, or a timorous

## CHAP. LXXVII.

**G**old is *Cæsars* Treasure, Man is Gods : Thy Gold hath *Cæsars* Image, and thou hast Gods : Give therefore

therefore those things unto *Cesar*,  
which are *Cesars*; and those things  
unto *God*, which are *Gods*.

## CHAP. LXXVIII.

**I**N the commission of evil, fear no  
man so much as thy own self: ano-  
ther is but one witness ag-ainst thee,  
thou art a thousand: another thou  
may'st avoid, but thy self thou canst  
not; wickedness is its own punish-  
ment.

## CHAP. LXXIX.

**I**N thy Apparel avoid Singularity,  
Profuseness and Gaudiness; Be not  
too early in the fashion, nor too late:  
Decency is the half way between  
Affectation and neglect: The Body  
is the Shell of the Soul; Apparel is  
the Husk of that Shell: The Husk  
often tells you what the Kernel is.

## CHAP. LXXX.

**L**Et thy recreation be manly, mo-  
derate, seasonable, lawful; if thy  
life

life be sedentary, more tending to the exercise of thy body; if active, more to the refreshing of thy mind: the use of recreation is to strengthen thy labour, and sweeten thy rest.

## CHAP. LXXXI.

**B**E not censorious, for thou know'st not whom thou judgest; it is a more dextrous error to speak well of an evil man, than ill of a good man: And safer for thy judgment to be misled by simple charity, than uncharitable wisdom: He may tax others with a priviledge, that hath not in himself, what others may tax.

## CHAP. LXXXII.

**T**Ake heed of that honour which thy wealth hath purchased thee, for it is neither lasting, nor thine own. What money creates, money preserves; if thy wealth decays, thy honour dies; it is but a slippery happiness which  
fortunes

fortunes can give, and frowns can take; and not worrh the owning which a nights fire can melt, or a rough Sea can drown.

## CHAP. LXXXIII.

**I**F thou canst desire any thing not to be repented of, thou art in a fair way to happines; If thou halt attain'd it, thou art at thy ways end; he is not happy who hath all that he desires, but that desires nothing but what is good; if thou canst not do what thou need not repent, yet endeavour to repent what thy necessity hath done.

## CHAP. LXXXIV.

**S**Pend a hundred years in Earths best pleasures; and after that, a hundred more; to which being spent, adde a thousand; and to that, ten thousand more; the last shall as surely  
end,

end, as the first are ended, and all shall be swallowed with eternity : He that is born to day, is not sure to live a day; he that hath lived the longest, is but as he that was born yesterday : The happiness of the one is, that he hath liv'd ; the happiness of the other is, that he may live ; and the lot of both is, that they must dye : it is no happiness to live long, nor unhappiness to dye soon ? happy is he that hath liv'd long enough to dye well.

## CHAP. LXXXV.

**BE** careful to whom thou givest, and how : he that gives him that deserves not, loses his gift, and betrays the giver ; he that confers his gift upon a worthy receiver, makes many debtors, and by giving, receives ; he that gives for his own ends, makes his gift a bribe, and the receiver a prisoner : He that gives often, teaches requittance to the receiver,

receiver, and discovers a crafty confidence in the giver.

## CHAP. LXXXVI.

**H** Ath any wronged thee? Be bravely reveng'd: sleight it, and the work's begun; forgive it, and 'tis finish'd: he is below himself that is not above an injury.

## CHAP. LXXXVII.

**L** Et not thy passion miscale thy Child, lest thou prophesie his fortunes: let not thy tongue curse him, lest thy curse return from whence it came: Curses sent in the room of blessings, are driven back with a double vengeance.

## CHAP. LXXXVIII.

**I**N all the Ceremonies of the Church which remain indifferent,



do according to the constitution of that Church where thou art; The God of order and Unity, who created both the soul and the body, expects Unity in the one, and Order in both.

## CHAP. LXXXIX.

**L** Et thy religious Fast be a voluntary abstinence, not so much from flesh, as fleshly thoughts; God is pleased with that Fast which gives to another, what thou deniest to thy self; and when the afflicting of thy own body, is the repairing of thy Brothers He fasts truly that abstains sadly, grieves really, gives chearfully, and forgives charitably.

## CHAP. XC.

**I**N the hearing of Mysteries keep thy tongue quiet: five words cost Zacharias forty weeks silence: In such

such heights, convert thy questions into wonders; and let this suffice thee; the reason of the Deed, is the power of the Doer.

## CHAP. XCI.

**D**Eride not him whom the looser world call Puritane, lest thou offend a little one: if he be an Hypocrite, God, that knows him, will reward him; if zealous, that God that loves him, will revenge him: if he be good, he is good to Gods glory: if evil, let him be evil at his own charges: he that judges, shall be judged.

## CHAP. XCII.

**S**O long as thou art ignorant, be not a sham'd to learn: he that is so fondly modest, not to acknowledge his own defects of knowledge, shall in time be so foully impudent  
to

to justify his own ignorance; ignorance is the greatest of all infirmities; and justified the chiefest of all follies.

## CHAP. XCIII.

**I**F thou be a Servant, deal just by thy Master, as thou desirest thy Servant should deal with thee: where thou art commanded, be obedient; where not commanded, be provident; let diligence be thy credit; let faithfulness be thy Crown; let thy Masters credit be thy care, and let his welfare be thy content; let thine eye be single, and thy heart humble: be sober that thou mayest be circumspect: he that in sobriety is not his own man, being drunk, whose is he? Be neither contentious nor lascivious; the one shews a turbulent heart, the other an idle brain. A good Servant is a great Master.

## CHAP. XCIV.

**L**et the foundation of thy affection be vertue, then make the building as rich, and as glorious as thou canst : if the foundation be beauty, or wealth, and the building vertue, the foundation is too weak for the building, and it will fall : happy is he, the Palace of whose affection is founded upon vertue, wall'd with riches, glaz'd with beauty, and roof'd with honour.

## CHAP. XCV.

**I**f thy mother be a widow, give her double honour, who now acts the part of a double parent. Remember her nine months burden, and her ten months travel : forget not her indulgence when thou didst hang upon her tender breast. Call to mind her prayers for thee before thou cam'st into the world ; and her cares for thee when thou wert come into the world. Remember her secret groans, her affectionate tears, her broken

broken slumbers, her daily fears, her nightly frights; relieve her wants; cover her imperfections; comfort her age: and the Widows Husband will be the Orphans Father.

## CHAP. XCVI.

**A**S thou desirest the love of God & Man, beware of pride: it is a tumor in thy mind that breaks and poysons all thy actions; it is a worm in thy treasure which eats and ruins thy estate; it loves no man; is beloved of no man; it disparages vertue in another by detraction; it disrewards goodness in itself, by vain-glory: the friend of the flatterer, the mother of envie, the nurse of fury, the band of luxury, the sin of Devils, and the devil in mankind: it hates superiours, it scorns inferiours, it owns no equals: in short, till thou hate it, God hates thee.

## CHAP. XCVII.

**S**o behave thy self among thy children, that they may love and honour

honour thy presence, be not too fond, lest they fear thee not: be not too bitter, lest they fear thee too much; too much familiarity wil embolden them; too little countenance will discourage them: so carry thy self, that they may rather fear thy displeasure than thy correction: when thou reprovest them, do it in season; when thou correctest them, do it not in passion: as a wise child makes a happy father, so a wise father makes a happy child.

## CHAP. XCVIII.

**W**Hen thy hand hath done a good act, ask thy heart if it be well done: the matter of a good action is the deed done; the form of a good action is the manner of the doing: in the first, another hath the comfort, and thou the glory; in the other, thou hast the comfort, and God the glory: that deed is ill done wherein God is no sharer.

## CHAP. XCIX.

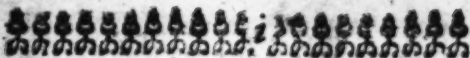
**W**ould'st thou purchase heaven?  
advise not with thy own ability. The price of heaven is what thou hast; examine not what thou hast, but what thou art: give thy self, and thou hast bought it: if thy own vileness be thy fears, offer thy self and thou art precious.

## CHAP. C.

**T**He Birds of the air die to sustain thee; the Beasts of the field die to nourish thee; the Fishes of the Sea die to feed thee. Our stomachs are their common Sepulcher. Good God with how many deaths are our poor lives patch'd up! How full of death is the miserable life of momentary man!

*The end of the second Century.*

THE



THE  
THIRD CENTURY.

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CHAP. I.

**I**F thou take pains in what is good,  
the pains vanish, the good remains;  
if thou take pleasure in what is evil,  
the evil remains, and the pleasure va-  
nishes: what art thou the worse for  
pains, or the better for pleasure, when  
both are past.

CHAP. II.

**I**F thy fancie and judgement have  
agreed in the choice of a fit wife,  
be not too fond, lest she farseit, nor  
too peevish, lest she languish: love  
so, that thou mayst be feared; rule so,  
that thou mayst be honour'd: be not  
too diffident, lest thou teach her to  
deceive



ceive thee, nor too suspicious, lest thou teach her to abuse thee : if thou see a fault, let thy love hide it : If she continue it, let thy wisdom reprove it : reprove her not openly, lest she grow bold ; rebuke her not tauntingly, lest she grow spitefull : proclaim not her beauty, lest she grow proud : boast not her wisdom, lest thou be thought foolish ; shew her not thy imperfections, lest she disdain thee : pry not into her Dairy, lest she despise thee : prophane not her ears with loose communication, lest thou defile the sanctuary of her modesty : an understanding Husband, makes a discreet Wife ; and she a happy Husband.

## CHAP. III.

**W**Rinkle not thy face with too much Laughter, lest thou become ridiculous ; neither wanton thy heart with too much  
F mirth,

mirth, lest thou become vain: the Suburbs of folly is vain mirth, and profaneness of laughter, is the City of fools.

## CHAP. IV.

**L** Et thy tongue take counsel of one eye, rather than of two ears; let the news thou reportest be rather stale than false, lest thou be branded with the name of Lye. It is an intolerable dishonour to be that which only to be call'd so, is thought worthy of a stab.

## CHAP. V.

**L** Et thy discourse be such, as thy judgement may maintain, and thy company may deserve. In neglecting this, thou lovest thy words; in not observing the other, thou lovest thy self. Give wash to swine, and wort to men; so shalt thou husband thy gifts to the advantage of thy self,

self, and shape thy discourse to the  
advancement of thy hearer.

## CHAP. VI.

**D**Ost thou roar under the tor-  
ments of a Tyrant? weigh them  
with the sufferance of thy Saviour, &  
they are no plague. Dost thou rage  
under the bondage of a raving consci-  
ence? compare it to thy Saviours  
passion; and it is no pain. Have the  
tortures of hell taken hold of thy de-  
spairing soul? compare it to thy Savi-  
ours torments, and it is no punish-  
ment: what sense unequally compares,  
let faith interchangeably apply, and  
thy pleasures have no comparison.  
Thy sins are the authors of his suffer-  
ings, and his hell is the price of thy  
heaven.

## CHAP. VII.

**A**Rt thou banish from thy  
own Country? thank thy  
own

own folly: hadst thou chosen a right home, thou hadst been no Exile: hadst thou commanded thy owne Kingdom, all Kingdoms had been thy own: the Fool is banisht in his own Country; the Wiseman is in his own Country, though banisht: the Fool wanders, the Wiseman travels.

# CHAP. VIII.

**I**N seeking vertue, if thou find poverty, be not ashamed: the fault is none of thine. Thy honour, or dishonour is purchased by thy own actions. Though Vertue give a ragged Livery, she gives a golden Cognizance: If her service make thee poor, blush not. Thy poverty may disadvantage thee, but not dishonour thee.

## CHAP. IX.

**G**AZE not on Beauty too much,  
 lest it blast thee; nor too long,  
 lest it blind thee; nor too near, lest it  
 burn thee: if thou like it, it de-  
 ceives thee; if thou love it, it disturbs  
 thee; if thou lust after it, it destroys  
 thee: if vertue accompany it, it is  
 the hearts paradise; if vice associate  
 it, it is the souls purgatory: it is the  
 Wisemans Bonafire; and the Fools  
 Furnace.

## CHAP. X.

**I**F thou would'st have a good ser-  
 vant, let thy servant find a wise  
 master: let his food, rest, and wages  
 be seasonable: let his labour, recrea-  
 tions, and attendance depend upon  
 thy pleasure: be not angry with him  
 too long, lest he think thee malici-  
 ous; nor too soon, lest he conceive  
 thee rash; nor too often, lest he

**Cem. 3.**

**Enchiridion.**

count thee humorous. Be not too fierce, lest he love thee not; nor too remiss, lest he fear thee not; nor too familiar, lest he prize thee not. In brief, whilst thou giv'st him the liberty of a Servant, beware thou losest not the majesty of a Master.

**CHAP. XI.**

**I**F thou desire to be chaste in Wedlock; keep thy self chaste before thou wedd'st: He that hath known pleasure unlawfully, will hardly be restrained from unlawful pleasure. One woman was created for one man. He that strays beyond the limits of liberty, is brought into the verge of slavery. Where one is enough, two is too many, and three is too few.

**CHAP. XII.**

**I**F thou would'st be justified, acknowledge thy injustice: He that confesses

confesses his sin, begins his journey towards salvation: he that is sorry for it, mends his pace: he that forsakes it, is at his journeys end.

## CHAP. XIII.

**B**Efore thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

## CHAP. XIV.

**B**Eware of drunkenness, lest all good men beware of thee; where Drunkenness reigns, there Reason is an Exal, Vertue a Stranger, God an Enemy; Blasphemy is Wit, Oaths are Rhetorick; and Secrets are Proclamations. *Noah* discover'd that in one hour, drunk, which sober, he kept secret six hundred years.

## CHAP. XV.

**W**Hat thou givest to the poor,  
thou securest from the Thief,  
but what thou withhold'st from his  
necessity, a Thief possesses. Gods  
Exchequer is the poor mans Box :  
when thou strik'st a Tally, he be-  
comes thy debtor.

## CHAP. XVI.

**T**AKE no pleasure in the folly of  
an Idiot, nor in the fancy of a  
Lunatick, nor in the frenzie of a  
Drunkard. Make them the object of  
thy pity, not of thy pastime ; when  
thou behold'st them ; behold how  
thou art beholding to him that suffe-  
red thee not to be like them. There  
is no difference between thee and  
them but Gods favour.



## CHAP. XVII.

**I**F being in eminent place, thou hast incurr'd the Obloquy of the multitude, the more thou endeavourest to stop the stream, the more it overflows; wisely rather divert the course of the vulgar humour, by divulging and spreading some ridiculous novelty, which may present new matter to their various fancy, and stave their tongues from off thy worried name. The first subject of the common voice is the last news.

## CHAP. XVIII.

**I**F thou desire to see thy Child virtuous, let him not see his Fathers vices: Thou canst not rebuke that in them, that they behold practis'd in thee, till reasons be ripe, examples direct more than precepts; Such as thy behaviour is before thy Chil-

drens faces; such commonly is theirs  
behind their Parents backs.

# CHAP. XIX.

**U**Se Law and Physick only for  
necessity; they that use them  
otherwise, abuse themselves into  
weak bodies, and light purses: they  
are good remedies, bad businesses,  
and worfe recreations.

# CHAP. XX.

**B**E not over curious in prying into  
mysteries; lest, by seeking things  
which are needless, thou omittest  
things which are necessary: it is more  
safe to doubt of uncertain matters,  
than to dispute of undiscover'd my-  
steries.

# CHAP. XXI.

**I**F what thou hast received from  
God, thou sharest to the poor,  
thou

thou hast gained a blessing by the hand; if what thou hast taken from the poor, thou givest to God, thou hast purchased a curse into the bargain. He that puts to pious uses, what he hath got by impious usury, robs the Spittle to raise an Hospital; and the cry of the one will out-plead the prayers of the other.

## CHAP. XXII.

**L**Et the end of thy argument be rather to discover a doubtful Truth, than a commanding Wit: In the one thou shalt gain substance, in the other froth: that flint strikes the steel in vain, that propagates no sparkles; covet to be Truths Champion, at least to hold her colours: he that pleads against the Truth, takes pains to be overthrown; or, if a Conquerour, gains but vain glory by the conquest.

## CHAP. XXIII.

**T**AKE no pleasure in the death of a creature; if it be harmless or useless, destroy it not: if usefull, or harmfull destroy it mercifully: He that mercifully made his Creatures for thy sake, expects thy mercy upon them for his sake. Mercy turns her back to the unmerciful.

## CHAP. XXIV.

**I**F thou art call'd to the dignity of a Priest, the same voice calls thee to the honour of a Judge; if thy life and doctrine be good, thou shalt judge others: if thy doctrine be good, and thy life bad, only thy self: if both be good, thou teachest thy people to escape condemnation: if this be good, and that bad, thou teachest God to condemn thee.

## CHAP. XXV.

**I**F thou be not a *Promethæus* to advise before thou dost; be an *Epimethæus* to examine when thou hast done : when the want of advice hath brought forth an improvident act, the act of examination may produce a profitable Repentance.

## CHAP. XXVI.

**I**F thou desire the happiness of thy Soul, the health of thy Body, the prosperity of thy estate, the preservation of thy credit, converse not with a Harlot, her eyes run thy reputation in debt; her lips demand the payment, her breasts arrests thee, her arms imprison thee, from whence, believe it, thou shalt hardly get forth till thou hast either ended the days of thy credit, or paid the utmost farthing of thy estate.

CHAP.

## CHAP. XXVII.

**C**arry a watchful eye upon those familiars that are either silent at thy faults, or sooth thee in thy frailties, or excuse thee in thy follies; for such are either cowards, or flatterers, or fools: if thou entertain them in prosperity, the coward will leave thee in thy dangers, the flatterer will quit thee in thy adversity, but the fool will never forsake thee.

## CHAP. XXVIII.

**I**f thou hast an estate, and a Son to inherit it, keep him not too short, lest he think thou livest too long; what thou allowest him, let him receive from thy hand, as gift; not from thy Tenants, as rent: keep the reins of thy estate in thy own hand, lest thou forsaking the sovereignty of a Father, he forget the reverence of a Child.

Child; let his liberty be grounded on thy permission, and keep him within the compass of thy instruction : let him feel, thou hast the curb, though occasion urge thee not to check. Give him the choice of his own Wife, if he be wise. Counsel his affection rather than cross it, if thou beest wise; lest his marriage-bed be made in secret, or depend upon thy grave. If he be given to lavish company, endeavour to stave him off with lawful recreations : be chearful with him, that he may love thy presence; and wink at small faults, that thou may'st gain him : be not always chiding, lest thou harden him, neither knit thy brow too often, lest thou dishearten him : remember, the discretion of a Father, oft-times prevents the destruction of a Child.

## CHAP. XXIX.

**I**F thou hide thy Treasure upon the earth; how canst thou expect to find it in Heaven? Canst thou hope to be a sharer where thou hast reposed no stock? What thou givest to Gods glory, and thy souls health, is laid up in Heaven, and is only thine: that alone, which thou exchangest, or hidest upon earth is lost.

## CHAP. XXX.

**R**Egard not in thy Pilgrimage how difficult the passage is, but whither it tends; nor how delicate the journey is, but where it ends: if it be easie, suspect it: if hard, endure it: he that cannot excuse a bad way, accuseth his own sloth; and he that sticks in a bad passage, can never attain a good journys end.

CHAP.



## CHAP. XXXI.

**M**ony is both the generation & corruption of purchas'd honor: honor is both the child and slave of potent mony: the credit which honour hath lost, mony hath found; when honour grew mercenary, mony grew honourable. The way to be truly noble, is to contemn both.

## CHAP. XXXII.

**G**ive not thy tongue too great a liberty, lest it take thee prisoner: A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in anothers hand: if thou desire to be held wise, be so wise as to hold thy tongue.

## CHAP. XXXIII.

**I**F thou be subject to any great vanity, nourish it not: if it will be entertained,

entertained, encourage it not : if it grow strong, more strongly strive against it, if too strong, pray against it, if it weaken not, joyne fasting to the prayer; if it shall continue, add perseverance to both; if it decline not, add patience to all, and thou hast conquered it.

## CHAP. XXXIV.

**H** Ath any wounded thee with Injuries? meet them with patience; hasty words wranckle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scarr. It is more noble, by silence to avoid an injury, than by argument to overcome it.

## CHAP. XXXV.

**B**E not instable in thy resolutions, nor various in thy actions, nor inconstant in thy affections : so deliberate,

berate, that thou may'st resolve; so resolve, that thou may'st perform; so perform, that thou may'st persevere: mutability is the badge of infirmity.

### CHAP. XXXVI.

**L**Et not thy good intention flatter thee to an evil action; what is essentially evil, no circumstance can make good; it matters not with what mind thou didst that which is unlawful, being done: if the act be good, the intention crowns it; if bad, it deposes thy intention: no evil action may be well done.

### CHAP. XXXVII.

**L**ove not thy Children too unequally; or, if thou dost, shew it not, lest thou make the one proud, the other envious, and both Fools: if Nature hath made a difference, it is the part of a tender Parent to help the weakest.

Cent. 3.

*Enchiridia.*

weakest. That trial is not fair, where affection is the judge.

CHAP. XXXVIII.

**I**N giving of thy almes, enquire not so much into the person, as his necessity: God looks not so much upon the merits of him that requires, as into the manner of him that relieves: if the man deserves not, thou hast given it to Humanity.

CHAP. XXXIX.

**I**F thou desire the Eucharist should be thy Supper, let thy life be thy Chaplain; if thy own worthiness invites thee, presume not to come; if the sorrowful sense of thy own sins forbid thee, presume not to forbear: if thy faith be strong, it will confirm it; if weak, it will strengthen it: He only that wants Faith is the forbidden guest.

CHAP.

## CHAP. XL.

**W**ouldst thou traffick with the best advantage, and Crown thy ventures with the best return? Make the poor thy Chapman, and thy purse thy Factor: So shalt thou give trifles which thou could'st not keep, to receive treasure which thou canst not lose: There's no such Merchant as the charitable man.

## CHAP. XLI.

**F**ollow not the multitude in the evil of sin, lest thou share with the multitude in the evil of punishment: The number of the offenders diminisheth not the quality of the offence: As the multitude of Suiters draws more favour to the Suit; so the multitude of Sinners draws more punishment on the Sin: The number of the Faggots multiplies the fury of the Fire.

CHAP.

## CHAP. XLII.

**I**F thou be angry with him that reproves thy Sin, thou secretly confessest his reproof to be just: if thou acknowledge his reproof to be just, thou secretly confessest thy anger to be unjust. He that is angry with the just Reprover, kindles the fire of the just Revenger.

## CHAP. XLIII.

**D**O well while thou may'st, lest thou do evil when thou would'st not: he that takes not advantage of a good power, shall lose the benefit of a good will.

## CHAP. XLIV.

**L**et not mirth be thy profession, lest thou become a make-sport. He that hath but gain'd the Title of

a Jester, let him assure himself, the  
Fools not far off.

## CHAP. XLV.

**I**N every relative action, change  
conditions with thy brother; then  
ask thy conscience what thou  
wouldest be done to; being truly re-  
solved, exchange again, and do thou  
the like to him, and thy charity shall  
never err, it is injustice to do what  
without impatience thou canst not  
suffer.

## CHAP. XLVI.

**L**ove thy neighbour for Gods  
sake, and God for his own sake,  
who created all things for thy sake,  
and redeemed thee for his mercy  
sake: If thy love have any other ob-  
ject, it is false love: if thy object have  
any other end, it is self love.

## CHAP. XLVII.

**L** Et thyconverſation with men, be ſober and ſincere ; let thy devotion to God be dutiful and decent : Let the one be hearty, and not haughty ; let the other be humble, and not homely : So live with men, as if God ſaw thee, ſo pray to God, as if men heard thee.

## CHAP. XLVIII.

**G**ods pleaſure is the Wind our Actions ought to ſayl by: Mans Will is the ſtream that Tydes them up and down ; if the Wind blow not, thou mayſt take the advantage of the Tyde, if it blow, no matter which way the Stream runs : if with thee, thy Voyage will be the ſhorter, if againſt thee, the Sea will be the rougher : it is ſafer to ſtrive againſt the Stream, than to ſayl againſt the Wind.

CHAP.



## CHAP. XLIX.

**I**F thou desire much rest, desire not too much : there is no less trouble in the preservation, than in the acquisition of abundance ; *Diogenes* found more rest in his Tub than *Alexander* on his Throne.

## CHAP. L.

**W**ould'st thou multiply thy riches ? Diminish them wisely : or would'st thou make thy estate entire ? divide it charitably : seeds that are scatter'd increase ; but hoarded up they perish.

## CHAP. LI.

**H**ow cam'st thou by thy honour ? By money : How cam'st thou by thy money ? by extortion : compare thy pennyworth with the price, and tell me truly, how truly honourable thou art ? It's an ill purchase that's encumbered with a curse, and that honour will be ruinous, that is built on ruines.

G

CHAP.

CHAP. LII.

**I**F thy Brother hath privately offended thee, reprove him privately, and having lost himself in an injury, thou shalt find him in thy forgiveness: he that rebukes a private fault openly, betrays it, rather than re-proves it.

CHAP. LIII.

**W**Hat thou desirest, inspect thoroughly before thou prosecute: cast one eye upon the inconveniences, as well as the other upon the conveniencies. Weigh the fulness of the Barn with the charge of the Plough: weigh Honour with her burthen, and Pleasure with her dangers; so shalt thou undertake wisely what thou desirest; or moderate thy desires in undertaking.

CHAP. LIV.

**I**F thou owest thy whole self to thy God for thy Creation, what hast thou

thou left to pay for thy Redemption,  
that was not so cheap as thy Creation?  
In thy Creation he gave thee thy self,  
and by thy self to him: In thy Re-  
demption he gave himself to thee, and  
through him restor'd thee to thy self:  
Thou art given and restor'd: Now  
what owest thou unto thy God? if  
thou hast paid all thy debts, give him  
the surplusage, and thou hast merited.

# CHAP. LV.

**I**N thy discourse take heed what thou  
speakest, to whom thou speakest,  
how thou speakest, and when thou  
speakest: what thou speakest, speak  
truly; when thou speakest, speak wise-  
ly. A fools heart is in his tongue, but a  
wise mans tongue is in his heart.

# CHAP. LVI.

**B**EFORE thou art a Thief, consider  
what thou art about to do: If  
thou take it, thou loast thy self: If  
thou

Cent. 3.

*Enobiridion.*

thou keep it, thou disenablest thy redemption, till thou restor'st it, thou canst not be restored; when it is restor'd, it must cost thee more pain and sorrow, than ever it brought thee pleasure or profit. It is a great folly to please the Palat with that which thou know'st must either be vomited, or thy death.

CHAP. LVII.

**S**ilence is the highest wisdom of a Fool, and Speech is the greatest trial of a wise man, if thou would'st be known a wise man, let thy words shew thee so; if thou doubt thy words, let thy silence feign thee so. It is not a greater point of wisdom to discover knowledge, than to hide ignorance.

CHAP. LVIII.

**T**He Clergy is a Copy-book, their Life the Paper, whereof some is purer, some courser: their doctrine is the Copies, some written in a plain hand, others in a Flourishing hand, some

some in a Text hand, some in a Roman hand, others in a Court hand, others in a Bastard Roman if the choice be in thy power, chuse a Book that hath the finest Paper, let it not be too strait nor too loosely bound, but easie to lye open to every eye : follow not every Copy, lest thou be good at none : among them all chuse one that shall be most legible and useful, and fullest of instructions. But if the Paper chance to have a blot, remember the blot is no part of the Copy.

## CHAP. LIX.

**V**ertue is nothing but an act of loving that which is to be beloved, and that act is Prudence, from whence not to be removed by constraint is fortitude; not to be allur'd by enticements is Temperance; not to be diverted by Pride is Justice. The declining of this act is Vice.

## CHAP. LX.

**R**e buke thy Servants fault in private : publick reproof hardens his

same, if he be past a youth, strike him not, he is not fit for thy service; that after wise reproofs, will either deserve thy strokes, or digest them.

## CHAP. LXI.

**T**AKE heed rather what thou receive, than what thou givest; what thou givest leaves thee; what thou takest, sticks by thee: he that presents a gift, buys the receiver; he that takes a gift, sells his liberty.

## CHAP. LXII.

**T**HINGS temporal are sweeter in the expectation: things eternal are sweeter in the fruition: the first flames thy hope; the second crowns it: it is a vain journey whose end affords less pleasure than the way.

## CHAP. LXIII.

**N**OW thy self that thou mayst fear God: know God, that thou mayst love him; in this thou art initiated

tiated to wisdom; in that perfected:  
The fear of God is the beginning of  
wisdom; the love of God is the fulfil-  
filling of the Law.

## CHAP. LXIV.

**I**F thou hast providence to foresee a  
danger, let thy prudence rather pre-  
vent it, than fear it. The fear of future  
evils, brings oftentimes a present mis-  
chief: whilst thou seek'st to prevent  
it, practice to bear it. He is a wise man  
can avoid an evil; he is a patient man  
that can endure it, but he is a valiant  
man can conquer it.

## CHAP. LXV.

**I**F thou hast the place of a Magi-  
strate, deserve it by thy Justice, and  
dignifie it with thy Mercy: Take heed  
of early gifts: an open hand makes a  
blind eye; be not more apt to punish  
Vice, than to encourage Vertue. Be  
not too severe, lest thou be hated; nor  
too remiss, lest thou be slighted: So

execute Justice, that thou may'st be loved; so execute mercy, that thou may'st be feared.

## CHAP. LXVI.

**L** Et not thy Table exceed the fourth part of thy Revenue : Let thy provision be solid, and not far fetch't, fuller of substance than Art : be wisely frugal in thy preparation, and freely chearful in thy entertainment : If thy guests be right, it is enough ; if not, it is too much : Too much is vanity ; enough is a Feast.

## CHAP. LXVII.

**L** Et thy apparel be decent, and suited to the quality of thy place and purse : too much punctuality, and too much morosity, are the two Poles of Pride : Be neither too early in the Fashion, nor too long out of it, nor too precisely in it : what custom hath civiliz'd, is become decent, till then ridiculous : where the eye is the

Jury,



Jury, the apparel is the evidence.

CHAP. LXVIII.

**I**F thy words be too luxuriant, confine them, lest they confine thee: he that thinks he never can speak enough, may easily speak too much. A full Tongue, and an empty Brain, are seldom parted.

CHAP. LXIX.

**I**N holding of an argument, be neither cholerick, nor too opinionate, The one distempers thy understanding, the other abuses thy judgment: Above all things decline Paradoxes and Mysteries: Thou shalt receive no honour, either in maintaining rank falshoods, or meddling with secret truths; as he that pleads against the truth, makes wit the mother of his error: so he that argues beyond warrant, makes wisdom the midwife of his folly.

CHAP. LXX.

**D**etain not the wages from the poor man that hath earn'd it, lest God withhold thy wages from thee: If he complain to thee, hear him, lest he complain to Heaven, where he will be heard: if he hunger for thy sake, thou shalt not prosper for his sake. The poor mans penny is a plague in the rich mans purse.

CHAP. LXXI.

**B**e not too cautious in discerning the fit objects of thy charity, lest a soul perish through thy discretion: What thou givest to mistaken want, shall return a blessing to thy deceived heart: Better in relieving idleness to commit an accidental evil, than in neglecting misery to omit an essential good: Better two Drones be preserv'd, than one Bee perish.

CHAP. LXXII.

**T**heology is the Empress of the world; Mysteries are her Privy Council;

Council ; Religion is her Clergy ;  
 The Arts her Nobility ; Philosophy  
 her Secretary ; The Graces her Maids  
 of Honour ; The Moral vertues, the  
 Ladies of her Bed-chamber ; Peace is  
 her Chamberlain ; True joy, and end-  
 less pleasures are her Courtiers ;  
 Plenty her Treasurer ; Poverty her  
 Exchequer ; the Temple is her  
 Court : if thou desire access to this  
 great Majesty the way is by her Cour-  
 tiers ; if thou hast no power there, the  
 common way to the Sovereign is the  
 Secretary.

#### CHAP. LXXIII.

**I**T is an evil knowledge to know the  
 good thou should'st embrace, unless  
 thou likewise embrace the good thou  
 knowest. The breath of divine know-  
 ledge is the bellows of divine love,  
 and the flame of divine love, is the  
 perfection of divine knowledge.

#### CHAP. LXXIV.

**I**F thou desire rest unto thy soul be  
 just ; he that doth no injury, fears

not

not to suffer injury : the unjust mind is always in labour : It either practises the evil it hath projected, or projects to avoid the evil it hath deserved.

## CHAP. LXXV.

**A** Custom thy palat to what is most usual : he that delights in rarities, must often feed displeased, and sometimes lye at the mercy of a dear market: common food nourishes best, delicates please most : The sound stomach prefers neither. What art thou the worse for the last years plain dyet, or what now the better for thy last great Feast?

## CHAP. LXXVI.

**W** Hoever thou art, thou hast done more evil in one day, than thou canst expiate in six ; and canst thou think the evil of six days, can requite less than one ? God hath made us rich in days ; by allowing six, and himself poor by reserving but one ;

one; and shall we spare our own flock, and shear his Lamb? He that hath done nothing but what he can justify in the six days, may play the seventh.

## CHAP. LXXVII.

**H**Ope and fear, like *Hippocrates* Twins, should live and dye together: If hope depart from fear, it travels by security, and lodges in presumption; if fear depart from hope it travels to infidelity, and Innes in despair, the one shuts up heaven, the other opens hell; the one makes thee insensible of Gods frowns, the other, incapable of Gods favours, and both teach God to be unmerciful, and thee to be most miserable.

## CHAP. LXXVIII.

**C**lose thine ear against him that shall open his mouth secretly against another: If thou receive not his words, they flye back, and wound the Reporter: if thou receive them, they

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they flie forward, and wound the receiver.

CHAP. LXXIX.

**I**F thou wouldst preserve a sound body, use fasting and walking; if a healthful soul, fasting and praying. walking exercises the body, praying exercises the soul, fasting cleanses both.

CHAP. LXXX.

**W**ouldst thou not be thought a fool in others conceit? Be not wise in thine own: he that trusts to his own wisdom, proclaims his own folly: he is truly wise, and shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly.

CHAP. LXXXI.

**D**esir'st thou knowledge? know the end of thy desire: It is only to know? Then it is curiosity: Is it because thou mayst be known? then

'tis

thy vanity: If because thou mayst edify, it is charity; If because thou mayst be edified, it is wisdom. That knowledge turns to meer excrement, that hath not some heat of wisdom to digest it.

## CHAP. LXXXII.

**W**isdom without innocency is knavery; innocency without wisdom is foolery; be therefore as wise as Serpents, and innocent as Doves: the subtilty of the Serpent, instructs the innocency of the Dove: The innocency of the Dove, corrects the subtilty of the Serpent: what God hath joyn'd together, let no man separate.

## CHAP. LXXXIII.

**T**He more thou imitatest the virtues of a Saint departed, the better thou celebrat'st that Saints day. God is not pleased with surfeiting for his sake, who with his fasting so often pleas'd his God.

## CHAP.

## CHAP. LXXXIV.

**C**Huse not thy serviceable souldier out of soft apparel, lest he prove effeminate, nor out of a full purse, lest he grow timorous : They are more fit for action, that are fiery to gain a fortune abroad, than they that have fortunes to lose at home. Expectation breeds spirit; fruition brings fear.

## CHAP. LXXXV.

**G**ood hath given to mankind a common Library, his creatures; and to every man a proper book, himself, being an abridgment of all the others : If thou read with understanding, it will make thee a great master of Philosophy, and a true servant to the divine Author : If thou but barely read, it will make thee thy own wise man, and the Authors fool.

CHAP.



## CHAP. LXXXVI.

**D**oubt is a weak child, lawfully begotten between an obstructed judgement, and a fair understanding. Opinion is a bold bastard gotten between a strong fancy, and a weak judgement; it is less dishonourable to be ingenuously doubtful, than rashly opinionate.

## CHAP. LXXXVII.

**A**s thou art a moral man, esteem thy self not as thou art, but as thou art esteem'd. As thou art a Christian, esteem thy self as thou art, not as thou art esteem'd: Thy price in both rises and falls as the market goes. The market of a moral man is wild opinion. The market of a Christian is a good conscience.

## CHAP. LXXXVIII.

**P**rovidence is an exercise of reason; experience an act of sense; by how much reason excels sense, by

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by so much providence exceeds experience. Providence prevents that danger which experience repents: Providence is the Rational Daughter of Wisdom: Experience the Emperical Mistress of Fools.

CHAP. LXXXIX.

**H** Ath Fortune dealt thee ill Cards? let wisdom make thee a good Gamester: in a fair gale every fool may sail, but wise behaviour in a storm commends the wisdom of a Pilot: to bear adversity with an equal mind, is both the sign and glory of a brave spirit.

CHAP. XC.

**I** F any speak ill of thee, flee home to thy own conscience, and examine thy heart: if thou be guilty, 'tis a just correction: if not guilty, 'tis fair instruction: make use of both, so shalt thou distil honey out of gall, and out of an open enemy, create a secret friend.

CHAP.

## CHAP. XCI.

**A**S the exercise of the body natural is moderate recreation, so the exercise of the body politick is military discipline : by that the one is made more able ; by this, the other is made more active : where both are wanting, there wants no danger to the one, through a humorous superfluity, to the other, by a negligent security.

## CHAP. XCII.

**G**OD is above thee, Beasts are beneath thee : acknowledge him that is above thee, and thou shalt be acknowledg'd by them that are under thee: whilst *Daniel* acknowledg'd God to be above him, the Lions acknowledged *Daniel* to be above them.

## CHAP. XCIII.

**T**AKE heed, whilst thou shewest wisdom in not speaking, thou betrayest not thy folly in too long silence :

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lence : if thou art a fool, thy silence is wisdom ; if a wise man, too long silence is folly : As too many words from a fools mouth, gives a wise man no leave to speak ; so too long silence in a wise man, gives a fool the opportunity of speaking, and makes thee guilty of his folly.

CHAP. XXIV.

**C**ONSIDER what thou wert, what thou art, what thou shalt be : What's within thee, what's above thee, what's beneath thee, what's against thee : what was before thee, what shall be after thee ; and this will bring to thy self humility, to thy neighbour charity, to the world contempt, to thy God obedience. He that knows not himself positively, cannot know himself relatively.

CHAP. XCV.

**T**HINK not thy love to God merits Gods love to thee : his acceptance

ceptance of thy duty crowns his own gifts in thee. Mans love to God is nothing but a faint reflection of Gods love to man.

## CHAP. XCVI.

**B**E always less willing to speak than to hear; what thou hearest thou receivest; what thou speakest thou givest. It is more glorious to give, more profitable to receive.

## CHAP. XCVII.

**S**Eest thou good days? prepare for evil times: No Summer but hath his Winter: He never reap'd comfort in adversity, that sow'd it not in prosperity.

## CHAP. XCVIII.

**I**F being a Magistrate, thou connivest at vice, thou nourishest it: if thou sparest it, thou committest it: what is not by thee punisht in others, is made punishable in thee. He that favours present evils, entails them upon his posterity: he that excuses  
the

the guilty, condemns the innocent.

## CHAP. XCIX.

**T**Ruth haunts no corners, seeks no by-ways : if thou professe it, do it openly ; if thou seek it, do it fairly : he deserves not to professe Truth, that professes it fearfully ; he deserves not to find the Truth, that seeks it fraudulently.

## CHAP. C.

**I**F thou desire to be wiser yet, think not thy self yet wise enough : and if thou desire to improve knowledge in thy self, despise not the instructions of another : he that instructs him that thinks himself wise enough, hath a fool to his scholar : he that thinks himself wise enough to instruct himself, hath a fool to his master.

*The End of the Third Century.*

THE

THE  
FOURTH CENTURY.

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## CHAP. I.

**D**o mean thy self more warily in thy study, than in the street. If thy publick actions have a hundred witnesses, thy private have a thousand. The multitude looks but upon thy actions, thy conscience looks into them: the multitude may chance to excuse thee, if not acquit thee; thy conscience will accuse thee, if not condemn thee.

## CHAP. II.

**O**f all vices take heed of Drunkenness, other vices are but fruits of disordered affections; this disorders,

ders, nay, banishes reason; Other vices but impair the soul, this demolishes her two chief faculties, the Understanding, and the will: Other vices make their own way, this makes way for all vices. He that is a Drunkard is qualified for all vice.

## CHAP. III.

**I**F thy sin trouble thee, let that trouble comfort thee; as pleasure in the remembrance of sin - exasperates justice, so sorrow in the repentance of sin mollifies mercy: it is less danger to commit the sin we delight in, than to delight in the sin we have committed; and more joy is promis'd to repentance, than to innocency.

## CHAP. IV.

**T**He way to God is by thy self, the way to thy self is by thy own corruptions: he that baulks this way, errs; he that travells by the creatures, wanders. The motion of the



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the Heavens shall give thy soul no  
rest : the vertue of herbs shall not  
decrease thine. The height of all phi-  
losophy, both natural and moral, is to  
know thy self, and the end of this  
knowledge is to know God.

### CHAP. V.

**I**Nfamy is where it is receiv'd : if  
thou art a Mud-wall, it will stick ;  
if Marble, it will rebound : if thou  
storm at it, 'tis thine ; if thou con-  
temn it, 'tis his.

### CHAP. VI.

**I**F thou desire Magistracy, learn to  
forget thy self: if thou undertake it,  
bid thy self farewell. He that looks  
upon a common cause with private  
eyes, looks through false glasses. In  
the exercise of thy politique Office,  
thou must forget both Ethics and  
Oeconomicks. He that puts on a pub-  
lique Gown, must put off a private  
Person.

H

CHAP.

## CHAP. VII.

**L**Et the words of a Virgin, though in a good cause, & to as good purpose, be neither violent, many, bold, nor first, nor last: it is less shame for a Virgin to be lost in a blushing silence, than to be found in a bold eloquence.

## CHAP. VIII.

**A**Rt thou in plenty? give what thou wilt: art thou in poverty? give what thou canst: As what is receiv'd, is receiv'd according to the manner of the Receiver; so what is given, is priz'd according to the measure of the Giver. He is a good workman, that makes as good work as his matter will permit.

## CHAP. IX.

**G**OD is the Author of Truth, the Devil the Father of Lyes: If the telling of a Truth shall endanger thy life, the Author of Truth will protect thee from the danger; or reward

ward thee for thy damage. If the calling of a Lye may secure thy life, the Father of Lyes will beguile thee of thy gains, or traduce the security. Better by losing of a life to save it, than by saving of a life to lose it. However, better thou perish, than the Truth.

## CHAP. X.

**C**onsider not so much what thou hast, as what others want: what thou hast, take heed thou lose not. What thou hast not, take heed thou covet not. If thou hast many above thee, turn thy eye upon those that are under thee: if thou hast no Inferiours, have patience a while, and thou shalt have no Superiours. The Grave requires no marshal.

## CHAP. XI.

**I**f thou seest any thing in thy self, which may make thee proud, look a little further, and thou shalt find enough to humble thee; if, thou be

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wise, view the Peacocks feathers with his feet, and weigh thy best parts with thy imperfections. He that would rightly prize the man, must read his whole story.

CHAP. XII.

**L**et not the sweetness of contemplation be so esteem'd, that action be despis'd. *Rachel* was more fair, *Leah* more fruitful: as contemplation is more delightful, so it is more dangerous. *Lot* was upright in the City, and wicked in the Mountain.

CHAP. XIII.

**I**f thou hast but little, make it not less by murmuring: if thou hast enough, make it not too much by unthankfulness: he that is not thankfully contented with the least favour he hath receiv'd; hath made himself incapable of the least favour he can receive.

CHAP.

## CHAP. XIV.

**W**Hat thou hast taken unlawfully, restore speedily, for the sin in taking it, is repeated every minute thou keep'st it: if thou canst, restore it in kind; if not, in value: if it may be, restore it to the party; if not, to God: the poor is Gods receiver.

## CHAP. XV.

**L**Et the fear of a danger be a spur to prevent it: he that fears otherwise, gives advantage to the danger. It is less folly not to endeavour the prevention of the evil thou fearest, than to fear the evil which thy endeavour cannot prevent.

## CHAP. XVI.

**I**F thou hast any excellence which is thine own, thy tongue may glory in it without shame; but if thou hast receiv'd it, thy glory is but usurpation; and thy pride is but the pro-

logue of thy shame. Where vain glory commands, there folly counsels; where pride rides, there shame lacques.

## CHAP. XVII.

**G**OD hath ordained his creatures not only for necessity, but delight; since he hath carv'd thee with a bountifull hand, fear not to receive it with a liberal heart. He that gave thee water to allay thy thirst, gave thee wine to exhilarate thy heart; Restore him for the one, a necessity of thanks, return him for the other, the cheerfulness of praise.

## CHAP. XVIII.

**I**F the wicked flourish, and thou suffer, discourage not: they are fatted for destruction, thou art dieted for health; they have no other heaven but the hopes of a long earth, thou hast nothing on earth but the hopes of a quick heaven. If there were no journey's end, the travel of

a Christian were most comfortless,

## CHAP. XIX.

**I**Mp not thy wings with the Churches feathers, lest thou fly to thy own ruine. Impropropriations are bold Metaphors, which continued, are deadly Allegories. One foot of Land in Capite, encumbers the whole Estate. The Eagle snatch'd a coal from the Altar, but it fired her Nest.

## CHAP. XX.

**L**Et that Table which God hath pleas'd to give thee, please thee; He that made the vessel, knows her burthen, and how to ballast her; he that made all things very good, cannot but do all things very well; if thou be content with a little, thou hast enough; if thou complaineſt, thou hast too much.

## CHAP. XXL

**W**ould'st thou discover the true worth of a man, behold

him naked : distreasure him of his ill-got wealth, degrade him of his dear bought honour, disrobe him of his purple habit, discard his pampere'd body : then look upon his soul, and thou shalt find how great he is. Natural sweetnesse is never sented, but in the absence of artificial.

## CHAP. XXII.

**I**F thou art subject to any secret folly, blab it not, lest thou appear impudent ; nor boast of it, lest thou seem insensible. Every mans vanity ought to be his greatest shame, and every mans folly ought to be his greatest secret.

## CHAP. XXIII.

**I**F thou be ignorant, endeavour to get knowledge, lest thou be beaten with stripes : if thou hast attain'd knowledge, put it in practice, lest thou be beaten with many stripes. Better not to know what we should practice,



practice, than not to practice what we know; and less danger dwells in unaffected ignorance, than unactive knowledge.

## CHAP. XXIV.

**T**AKE heed thou harbor not that vice call'd Envy, lest anothers happines be thy torment, and Gods blessing become thy curse: Vertue corrupted with vain-glory, turns Pride: Pride poyson'd with malice, becomes Envy: joyn therefore Humility with thy Vertue, and Pride shall have no footing, and Envy shall find no entrance.

## CHAP. XXV.

**I**F thy endeavour cannot prevent a vice, let thy repentance lament it: the more thou remembrest it without hearts grief, the deeper it is rooted in thy heart: take heed it please thee not, especially in cold blood: thy pleasure in it makes it fruitful, and her fruit is thy destruction.

## CHAP. XXVI.

**T**He two knowledges, of God, and thy self, are the high way to thy salvation: that breeds in thee a filial love, this a filial fear. The ignorance of thy self is the beginning of all sin, and the ignorance of God is the perfection of all evil.

## CHAP. XXVII.

**R**Ather do nothing to the purpose than be idle, that the Devil may find thee doing. The Bird that sits is easily shot, when fliers scape the Fowler. Idleness is the dead Sea that swallows all Vertues, and the self-made Sepulcher of a living man. The idle man is the devils hireling; whose livery is rags, whose diet and wages are famine and diseases.

## CHAP. XXVIII.

**B**E not so mad as to alter that countenance which thy Creator made

made thee: remember it was the work of his hands, if it be bad, how dar'st thou mend it? if it be good, why dost thou mend it? are thou ashamed of his work, and proud of thy own? He made thy face to be known by, why desirest thou to be known by another? It is a shame to adulterate modesty, but more to adulterate nature. Lay by thy art, and blush not to appear what he blushes not to make thee. It is better to be his picture than thy own.

### CHAP. XXIX.

**L**et the ground of all thy religious actions be Obedience: examine not why it is commanded, but observe it, because it is commanded. True Obedience neither procrastinates, nor questions.

### CHAP. XXX.

**I**f thou wouldst buy an inheritance in Heaven, advise not with thy

purse

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purse, lest in the mean while thou lose thy purchase. The Widow bought as much for two mites, as *Zacchæus* did for half his estate: the prize of that purchase is what thou hast, and is not lost for what thou hast not, if thou desire to have it.

CHAP. XXXI.

**W**ith the same height of desire thou hast sinn'd, with the like depth of sorrow thou must repent: thou that hast sinn'd to day, deferr not thy repentance till to morrow: he that hath promised pardon to thy repentance, hath not promised life till thou repent.

CHAP. XXXII.

**T**ake heed how thou receivest praise from men: from good men, neither avoid it, nor glory in it. From evil men, neither desire it, nor expect it. To be praised of them that are evil, or for that which is evil,

evil, is equal dishonour : He is happy in his worth, who is praised by the good, and imitated by the bad.

## CHAP. XXXIII.

**P**roportion thy Charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity : Let the lips of the poor be the trumpet of thy gift, lest in seeking applause, thou lose thy reward. Nothing is more pleasing to God than an open hand, and a close mouth.

## CHAP. XXXIV.

**D**ost thou want things necessary? Grumble not : perchance it was a necessary thing thou shouldst want : Endeavour lawfully to supply it ; if God bless not thy endeavour, bless him that knoweth what is fittest for thee. Thou art Gods Patient : Prescribe not thy Physician.

## CHAP.

## CHAP. XXXV.

**I**F another's death, or thy own depend upon thy confession, if thou canst, say nothing: if thou must, say the Truth: it is better thou lose thy life, than God his honour: it is as easie for him to give thee life, being condemn'd, as repentance having sinn'd: it is more wisdom to yield thy Body, than hazard thy Soul.

## CHAP. XXXVI.

**C**Loath not thy language, either with obscurity, or affectation: in the one thou discover'st too much darkness; in the other, too much lightness: he that speaks from the understanding to the understanding, is the best interpreter.

## CHAP. XXXVII.

**I**F thou expect death as a friend, prepare to entertain it: if thou expect death as an enemy, prepare to over-

overcome it : Death has no advantage, but when it comes a stranger.

## CHAP. XXXVIII.

**F**ear nothing, but what thy industry may prevent : be confident of nothing but what fortune cannot defeat : it is no less folly to fear what is impossible to be avoided, than to be secure when there is a possibility to be depriv'd.

## CHAP. XXXIX.

**L**et not the necessity of Gods decree discourage thee to pray, or dishearten thy prayers ; do thou thy duty, and God will do his pleasure : if thy prayers make not him sound that is sick, they will return and confirm thy health that art sound : If the end of thy prayer be to obtain thy request, thou confinest him that is infinite : if thou hast done well, because thou wert commanded, thou hast thy reward in that thou hast obeyed

beyed. Gods pleasure is the end of our prayers.

## CHAP. XL.

**M**arry not too young, and when thou art too old, marry not, lest thou be fond in the one, or thou dote in the other, and repent for both: let thy liking ripen before thou love; let thy love advise before thou choose; and let thy choice be fixt before thou marry: remember that the whole happiness or unhappiness of thy life depends upon this one Act. Remember nothing but death can dissolve this knot. He that weds in haste, repents oft-times by leisure: And he that repents him of his own act, either is, or was a fool by confession.

## CHAP. XLI.

**I**f God hath sent thee a Cross, take it up and follow him; use it wisely, lest it be unprofitable; bear it patiently,



tiently, lest it be intolerable; behold in it Gods anger against sin, and his love towards thee; in punishing the one, and chastening the other; if it be light, sleight it not; if heavy, murmur not: not to be sensible of a judgement, is the symptom of a hardened heart; and to be displeas'd at his pleasure, is a sign of a rebellious will.

## CHAP. XLII.

**I**F thou desire to be magnanimous, undertake nothing rashly, and fear nothing thou undertak'st: fear nothing but infamy: dare any thing but injury; the measure of magnanimity, is neither to be rash, nor timorous.

## CHAP. XLIII.

**P**Ractice in health to bear sickness, and endeavour in the strength of thy life to entertain death: he that hath a will to dye, not having power to live, shews necessity, not vertue: it is the glory of a brave

brave mind to embrace pangs in the  
very armes of pleasure: what name  
of vertue merits he, that goes whither  
he is driven?

## CHAP. XLIV.

**B**E not too punctuall in taking  
place; if he be thy superior, tis  
his due; if thy inferior, tis his dis-  
honour: it is thou must honour thy  
place; thy place not thee. It is a  
poor reward of worth that consists  
in a right hand, or a brick-wall.

## CHAP. XLV.

**P**Ray often, because thou sin'st  
always: repent quickly, lest thou  
dye suddenly. He that repents it, be-  
cause he wants power to act it, re-  
pents not of a sin, till he forsakes  
it: he that wants power to rectify  
his sin, hath not forsaken his sin, but  
his sin, him.

## CHAP. XLVI.

**M**Ake Philosophy thy journey,  
Theology thy journeyes end:  
Philosophy

Philosophy is a pleasant way, but dangerous to him that either tires or retires : in this journey it's safe ; neither to loyter nor rest, till thou hast attained thy journeys end ; he that sits down a Philosopher, rises up an Atheist.

CHAP. XLVII.

**F**ear not to sin, for Gods sake, but thy own ; thy sin overthrows not his glory, but thy good : he gains his glory not only from the salvation of the repentant, but also from the confusion of the rebellious : there be vessels for honour, and vessels for dishonour, but both for his honour. God is not grieved for the glory he shall lose for thy improvidence, but for the horror thou shalt find for thy impentence.

CHAP. XLVIII.

**I**nsult not over misery, nor deride infirmity, nor despise deformity. The first, shews thy inhumanity : the second thy folly ; the third, thy pride.

he that made him miserable, made thee happy to lament him : he that made him weak, made thee strong to support him : he that made him deform'd, gave thee favour to be humbled : he that is not sensible of anothers unhappiness, is a living stone ; but he that makes misery the object of his triumph is an incarnate Devil.

## CHAP. XLIX.

**M**Ake thy recreations servants to thy businesses, lest thou become slave to thy recreations : when thou goest up into the Mountain, leave this servant in the Valley : When thou goest to the City, leave him in the Suburbs. And remember, the Servant must not be greater than his Master.

## CHAP. L.

**P**Raise no man too liberally before his face, nor censure him too lavishly behind his back, the one favours of flattery ; the other, of malice and both

made that long to in de- hum- ano- lone; bject evil.

both are reprehensible: the true way to advance anothers vertue, is to follow it; and the best means to cry down anothers vice, is to decline it.

## CHAP. LI.

IF thy Prince command a lawful act, give him all active obedience: if he command an unlawful act, give him passive obedience. What thy well-grounded conscience will suffer, do chearfully without repining; where thou maist not do lawfully, suffer couragiously without Rebellion: thy life and livelyhood is thy Princes; thy conscience is thy own.

## CHAP. LII.

IF thou givest to receive the like, it is exchange: if to receive more, it is covetousness: if to receive thanks, it is vanity: if to be seen, it is vainglory; if to corrupt, it is bribery; if for example, it is formality; if for compassion,

compassion, it is charity; if because thou art commanded, it is obedience. The affection in doing the work gives a name to the work done.

## CHAP. LIII.

**F**ear death, but be not afraid of Death. To fear it, whets thy expectation: To be afraid of it, dulls thy preparation: if thou canst endure it, it is but a sleight pain; if not, it is but a short pain: to fear death is the way to live long; to be afraid of death, is to be long a dying.

## CHAP. LIV.

**I**F thou desire the love of God and man, be humble; for the proud heart, as it loves none but it self, so it is beloved of none, but by it self: the voice of humility is Gods Musick, and the silence of humility is Gods Rhetorick. Humility enforces, where neither vertue nor strength can prevail, nor Reason.

## CHAP

## CHAP. LV.

**L**ook upon thy burning Taper, & there set the Embleme of thy Life ; the flame is thy Soul. The wax thy Body, and is commonly a span long ; the wax, (if never so well tempered) can but last his length ; and who can lengthen it ? If ill tempered, it shall waste the faster ; yet last his length ; an open window shall hasten either ; an extinguisher shall put out both : husband them the best thou canst, thou canst not lengthen them beyond their date : leave them to the injury of the Wind, or to the mercy of a wasteful hand, thou hast- nest them, but still they burn their length : but puff them out, and thou hast shortened them, and stopp'd their passage, which else had brought them to their appointed end. Bodies according to their constitutions stronger or weaker, according to the quality

quality or inequality of their Elements, have their dates, and may be preserv'd from shortning, but not lengthned Neglect may waste them, ill diet may hasten them unto their journys end, yet they have liv'd their length; a violent hand may interrupt them, a sudden death may stop them, and they are shortned. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of his natural life. He only, (if any) hath the art to lengthen out his Taper that puts it to the best advantage.

CHAP. LVI.

**D**Epend thy self in the presence of thy Prince, with reverence and cheerfulness. That without this, is too much sadness; this without that is too much boldness; Let thy wisdom endeavour to gain his opinion, and labour to make thy loyalty his confi-



confidence: Let him not find thee false in words, unjust in thy actions, unseasonable in thy suits, nor careless in his service: cross not his passion, question not his pleasures, press not into his secrets; pry not into his prerogative: displease him not, lest he be angry; appear not displeas'd, lest he be jealous: the anger of a King is implacable; the jealousy of a Prince is incurable.

• CHAP. LVII.

**G**ive thy heart to thy Creator, and Reverence to thy Superiours: give diligence to thy Calling, and ear to good counsel: give Almes to the poor, and the glory to God: forgive him that ignorantly offends thee, and him that having wittingly offended thee, seeks thee. Forgive him that hath forcibly abused thee, and him that hath fraudulently betray'd thee: forgive all thine enemies, but least of all thy self: Give  
I and

and it shall be given thee ; Forgive,  
and it shall be forgiven thee ; The  
sum of all Christianity is, Give, and  
Forgive.

## CHAP. LVIII.

**B**E not too great a niggard in the  
commendations of him that pro-  
fesses thy own quality : if he deserve  
thy praise, thou hast discovered thy  
Judgement ; if not, thy modesty : ho-  
nour either returns, or reflects to the  
giver.

## CHAP. LIX.

**I**F thy desire to raise thy fortunes  
encourage thy delights to the cast  
of Fortune, be wise betimes, lest thou  
repent too late ; what thou gettest  
thou gainest by abused Providence,  
what thou lovest, thou lovest by abu-  
sed Patience ; what thou winnest is  
prodigally spent ; what thou lovest

it is prodigally lost: it is an evil trade  
that prodigality drives: and a bad  
voyage where the Pilot is blind.

## CHAP. LX.

**B**E very wary for whom thou be-  
comest Security, and for no more  
than thou art able to discharge, if  
thou lovest thy liberty. The borrow-  
er is a slave to the lender: The Secu-  
rity is a slave to both: whilst the bor-  
rower and lender are both eased, the  
Security bears both their burthens:  
he is a wise security that secures  
himself.

## CHAP. LXI.

**L**OOK upon thy affliction as thou  
dost upon thy Physick: both im-  
ply a disease, and both are applyed  
for a Cure; That of the Body; This  
of the Soul: If they work, they pro-  
mise health: if not, they threaten

Cent. 4.

*Enchiridion.*

death : He is not happy that is not afflicted, but he that finds happiness by his affliction.

CHAP. LXII.

**I**F the knowledge of good whet thy desire to good, it is a happy knowledge : if by thy ignorance of evil, thou art surpriz'd with evil, it is an unhappy ignorance. Happy is he that hath so much knowledge of good, as to desire it, and but so much knowledge of evil, as to fear it.

CHAP. LXIII.

**W**Hen the flesh presents thee with delights, then present thy self with dangers : Where the world possesses thee with vain hopes, there possess thy self with true fear : when the Devil brings thee Oyl, bring thou Vinegar. The way to be safe, is never to be secure.

CHAP.

## CHAP. LXIV.

**I**F thy brother hath offended thee, forgive him freely, and be reconciled: to do evil for evil, is humane corruption: to do good for good, is civil retribution: to do good for evil, is Christian perfection: the act of forgiveness is Gods Precept: the manner of forgiveness is Gods President.

## CHAP. LXV.

**R**everence the Writings of holy Men, but lodge not thy Faith upon them, because but men: They are good Pooles, but no Fountains. Build on *Paul* himself no longer than he builds on *Christ*: if *Peter* renounce his Master, renounce *Peter*. The word of man may convince Reason, but the Word of God alone can compel Conscience.

## CHAP. LXVI.

**I**N civil things follow the most; in matters of Religion, the fewest; in all things follow the best: So shall the ways be pleasing to God, so shall thy behaviour be plausible with men.

## CHAP. LXVII.

**I**F any loss of misery hath befalln to thy brother, dissemble it to thy self; and what counsel thou givest him, register carefully; and when the case is thine, follow it: So shall thy own Reason convince thy passion, or thy passion confess her own unreasonableness.

## CHAP. LXVIII.

**W**Hen thou goest about to change thy moral liberty into a Christian servitude, prepare thy self to be the worlds laughing-stock: if thou overcome her Scoffs, thou shalt

thalt have double honour : if overcome, double shame : He is unworthy of a good Master, that is ashamed of a bad Livery.

## CHAP. LXIX.

**L**Et not the falling of a Salt, or the crossing of a Hare, or the crying of a Cricket trouble thee. They portend no evil, but what thou fearest; he is ill acquainted with himself, that knows not his own fortunes more than they. If evil follow it, it is the punishment of thy superstition; not the fulfilling of their Portent : All things are lucky to thee, if thou wilt; nothing but is ominous to the Superstitious.

## CHAP. LXX.

**S**O behave thy self in thy course of life, as at a Banquet. Take what is offer'd with modest thankfulness : and expect what is not as yet offer'd with hopeful patience : let not thy

rude appetite press thee, nor a sleight  
carefulness indispose thee ; nor a  
sullen discontent deject thee ; who  
desires more than enough, hath too  
much : and he that is satisfied with  
a little, hath no less than enough :  
*Bene est cui Deus obtulit parca, quod  
satis est manu.*

## CHAP. LXXI.

**I**S thy Child dead ? he is restor'd,  
not lost : is thy treasure stoln ? it  
is not lost, it is restored : he is an ill  
debtor, that counts repayment loss.  
But it was an evil chance that took  
thy child, and a wicked hand that  
stole thy treasure : what is that to  
thee ? it matters not by whom he re-  
quires the things from whom he lent  
them : what goods are ours by loan,  
are not lost when willingly restored,  
but when unworthily receiv'd.

## CHAP. LXXII.

**C**ensure no man, detract from no  
man : praise no man before his  
face ;



face; traduce no man behind his back. Boast not thy self abroad, nor flatter thy self at home: if any thing cross thee, accuse thy self: if any one extoll thee, humble thy self: honour those that instruct thee, and be thankful to those that reprehend thee. Let all thy desires be subjected to Reason, and let thy reason be corrected by Religion. Weigh thy self by thy own Ballances, and trust not the voice of wild opinion: Observe thy self as thy greatest enemy, so shalt thou become thy greatest friend.

## CHAP. LXXIII.

**E**Ndeavour to make thy discourse such, as may administer profit to thy self, or standers by, lest thou incur the danger of an idle word: above all Subjects, avoid those which are scurrilous and obscene; Tales that are impertinent, and improbable, and dreams.

## CHAP. LXXIV.

**I**F God hath blest thee with a Son, blest thou that Son with a lawful calling: chuse such employment, as may stand with his fancy, and thy judgement. His Country claims his ability toward the building of her honour, if he cannot bring a Cedar, let him bring a Shrub: he that brings nothing usurps his life, and robs his Country of a Servant.

## CHAP. LXXV.

**A**T the first entrance into thy Estate, keep a low sail; thou maist rise with honour, thou canst not decline without shame: he that begins as his Father ended, shall end as his Father begun.

## CHAP. LXXVI.

**I**F any Obscene Tale should chance to slip into thine ears, among the varieties of discourse (if opportunity admit)

admit) reprove it: if otherwise, let thy silence, or change of countenance, interpret thy dislike: the smiling ear is Baud to the lascivious tongue.

## CHAP. LXXVII.

**B**E more circumspect over the works of thy brain, than the actions of thy body: these have infirmity to plead for them; but they must stand upon their own bottoms: these are but the objects of few; they of all: these will have equals to defend them; they have inferiours to envy them; superiours to deride them, all to censure them: it is no less danger for these to be proclaim'd at *Pauls* Cross, than for them to be protested in *Pauls* Church-yard.

## CHAP. LXXVIII.

**U**Se Common-place-Books, or Collections, as Indexes, to light thee to the Authours, lest thou be abus'd:

bus'd : He that takes Learning upon trust, makes him a fair Cup-board with anothers Plate. He is an ill-advised Purchaser, whose Title depends more on Witnesses than Evidences.

## C H A P. LXXIX.

**I**F thou desire to make the best advantage of the Muses, either by reading, to benefit thy self; or by writing, others, keep a peaceful soul in a temperate body : a full belly makes a dull brain, and a turbulent Spirit a distracted judgement. The Muses starve in a Cooks shop, and a Lawyers study.

## C H A P. LXXX.

**W**Hen thou communicates thy self by Letters, heighten or depress thy stile according to the quality of the party and business; That which thy tongue would present to any, if present, let thy Pen represent to him, absent : The tongue

Tongue is the minds Interpreter, and  
the Pen is the Tongues Secretary.

## CHAP. LXXXI.

**K**Eep thy soul in exercise, lest her  
faculties rust for want of moti-  
on: To eat, sleep, or sport too long,  
stops the natural course of her natu-  
ral actions. To dwell too long in the  
employments of the body, is both the  
cause, and sign of a dull spirit.

## CHAP. LXXXII.

**B**E very circumspect to whose  
tuition thou committ'st thy  
Child: every good Scholar is not a  
good Master. He must be a man of  
invincible patience, and singular ob-  
servation: he must study Children  
that will teach them well, and reason  
must rule him that would rule wisely:  
he must not take advantage of an ig-  
norant Father, nor give too much ear

to an indulgent Grandmother: the common good must out-weigh his private gains, and his credit must out-bid gratuities: he must be diligent, & sober, not too familiar, nor too reserv'd, neither amorous nor phantastick: just, without fierceness: merciful, without fondness: if such a one thou meet with, thou hast found a treasure, which if thou know'st how to value, is invaluable.

## CHAP. LXXXIII.

**L** Et not thy laughter handsel thy own jest, lest whilst thou laugh at it, others laugh at thee: neither tell it often to the same hearers, lest thou be thought forgetful, or barren. There is no sweetness in a Cabage twice sod, or a tale twice told.

## CHAP. LXXXIV.

**I**F Opinion hath lighted the Lamp of thy Name, endeavour to encourage

courage it with thy own Oyl, lest it go out and stink. The chronical disease of popularity is shame. If thou be once up, beware. From fame to infamy is a beaten road,

## CHAP. LXXXV.

**C**lense thy morning soul with private and due devotions; till then admit no business: the first born of thy thoughts are Gods, and not thine, but by sacrilege: think thy self not ready till thou hast prais'd him, and he will be always ready to bless thee.

## CHAP. LXXXVI.

**I**N all thy actions think God sees thee, and in all his actions labour to see him; that will make thee fear him, this will move thee to love him. The fear of God is the beginning of knowledge, and the knowledge of God is perfection of love.

## CHAP.

## CHAP: LXXXVII.

**L**Et not the expectation of a reversion entice thy heart to the wish of the possessours death, lest a judgement meet thee in thy expectation, or a curse overtake thee in the fruition. Every wish makes thee a Murtherer, and moves God to be an Accessary. God often lengthens the life of the Possellour. with the days of the Expectour.

## CHAP: LXXXVIII.

**P**Rize not thy self by what thou hast, but by what thou art, he that values a jewel by her golden frame, or a book by her silver clasps, or a man by his vast estate, errs: if thou art not worth more than the world can make thee, thy Redeemer had a bad penny-worth, or thou an uncurious Redeemer.

CHAP.



## CHAP. LXXXIX.

**L**Et not thy Fathers, nor the Fathers, nor the Church thy Mothers belief, be the ground of thine. The Scripture lies open to the humble heart, but lockt against the proud Inquisitour; he that believes with an implicite Faith, is a meer Emperick in Religion.

## CHAP. XC.

**O**Fall sins, take greatest heed of that which thou hast last, and most repented of. He that was last thrust out of doors, is the next readiest to croud in again: and he that thou hast sorely baffled, is likeliest to call more help for a revenge. It is requisite for him that hath cast one Devil out, to keep strong hold lest seven return.

## CHAP. XCII.

**I**N the meditation of divine mysteries, keep thy heart humble, and thy thoughts holy; let Philosophy not be ashamed to be confuted, nor Logick blush to be confounded; what thou canst not prove, approve; what thou canst not comprehend, believe; and what thou canst believe, admire; so shall thy ignorance be satisfied in thy faith, and thy doubts swallowed up with wonders. The best way to see day light, is to put out thy candle.

## CHAP. XCIII.

**I**F opinion hath cried thy name up, let thy modesty cry thy heart down, lest thou deceive it, or it thee: there is no less danger in a great name, than a bad; and no less honour in deserving of praise, than in the enduring it.

## CHAP.

## CHAP. XCIII.

**U**Se the holy Scriptures with all reverence; let not thy wanton fancy carve it out in jests, nor thy sinful wit make it an advocate to thy sin; it is a subject for thy faith, not fancy; where wit and blasphemy is one trade, the understanding's bankrupt.

## CHAP. XCIV.

**D**Ost thou complain that God hath forsaken thee? it is thou that hast forsaken him: 'tis thou that art mutable: in him there is no shadow of change; in his light is life: if thy Will drive thee into a Dungeon, thou mak'st thy own darkness, and in that darkness dwells thy death; from whence, if he redeem thee, he is merciful, if not, he is just: in both he receives glory.

## CHAP.

## CHAP. XCV.

**M**Ake use of time, if thou lov'st  
 Eternity: know, yesterday cannot  
 be recall'd, to morrow cannot be  
 assured; to day is only thine; which if  
 thou procrastinate, thou lovest; which  
 lost, is lost for ever. *One to day, is  
 worth two to morrows.*

## CHAP. XCVI.

**I**F thou be strong enough to en-  
 counter with the times, keep thy  
 station; if not, shift a foot to gain ad-  
 vantage of the times. He that acts a  
 Begger to prevent a Thief, is nere the  
 poorer. It is a great part of wisdom  
 sometimes to seem a fool.

## CHAP. XCVII.

**I**F thou intend thy writings for the  
 publick view, lard them not too  
 much

much with the choice lines of another Authour, lest thou lose thy own gravy : what thou hast read and digested, being delivered in thy own stile, becomes thine. It is more decent to wear a plain suit of one entire cloth, than a gaudy garment check'd with divers richer fragments,

## CHAP. XCVIII.

**J**F God hath blest thee with inheritance, and Children to inherit, trust not the staff of thy family to the hands of one. Make not many Beggers in the building up of one great Heir, lest, if he miscarry through a prodigal will, the rest sink through a hard necessity. Gods allowance is a double portion: when high blood, and generous breeding, break their fast in plenty, and dine in poverty, they often sup in infamy. If thou deny them Faulcons wings, to prey on fowl, give them Kites stomachs, to seize on garbage.

## CHAP.

## CHAP. XCIX.

**B**E very vigilant over thy Child in the *April* of his understanding, lest the frosts of *May* nip his blossoms. While he is a tender *Twig*, straighten him; whilst he is a new *Vessel*, season him; such as thou makest him, such commonly thou shalt find him. Let his first lesson be *Obedience*, and the second shall be what thou wilt. Give him Education in good Letters, to the utmost of thy ability, and his capacity. Season his youth with the love of his *Creator*, and make the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectifie than curb it; but reckon idleness among his chiefest faults. Above all things keep him from vain, & scivious, and amorous Pamphlets, as the *Primers* of all Vice. As his judgment ripens, observe his inclination, and tender him a *Calling* that shall not

cross it : forced *Marriages* and *Callings* seldom prosper. Shew him both the *Mow*, and the *Plough*, and prepare him as well for the danger of the *Skirmish*, as possess him with the honour of the prize. If he chuse the profession of a Scholar, advise him to study the most profitable Arts: *Poetry*, and the *Mathematicks*, take up too great a latitude of the soul, and moderately used, are good *Recreation*; but bad *Callings*, being nothing but their own *Reward*. If he chuse the profession of a *Souldier*, let him know withall, *Honour* must be his greatest wages, and his enemys his surest *Paymaster*. Prepare him against the danger of a War, and advise him of the greater mischiefs of a *Garrison*. Let him avoid *Debauchnesse*, and *Duells*, to the utmost of his power, and remember he is not his own man, and (being his Countries servant) hath no estate in his own life. If he chuse a *Trade*, teach him to forget his Fa-  
thers

thers *Honst*, and his Mothers *Wing*.  
Advise him to be conscionable, care-  
ful, and constant. This done, thou hast  
done thy part, leave the rest to *Pro-*  
*vidence*, and thou hast done it well.

## CHAP. C.

**C**onvey thy love to thy friend, as  
an arrow to the mark, to stick  
there, not as a ball against the wall, to  
rebound back to thee: that friendship  
will not continue to the end, that is  
begun for an end.

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**M**editation is the Life of the Soul,  
*Action* is the Soul of *Meditati-*  
*on*, *Honour* is the reward of *Action*:  
So meditate, that thou may'st do; so  
do, that thou may'st purchase *Honour*,  
for which Purchase, give God the Glo-

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